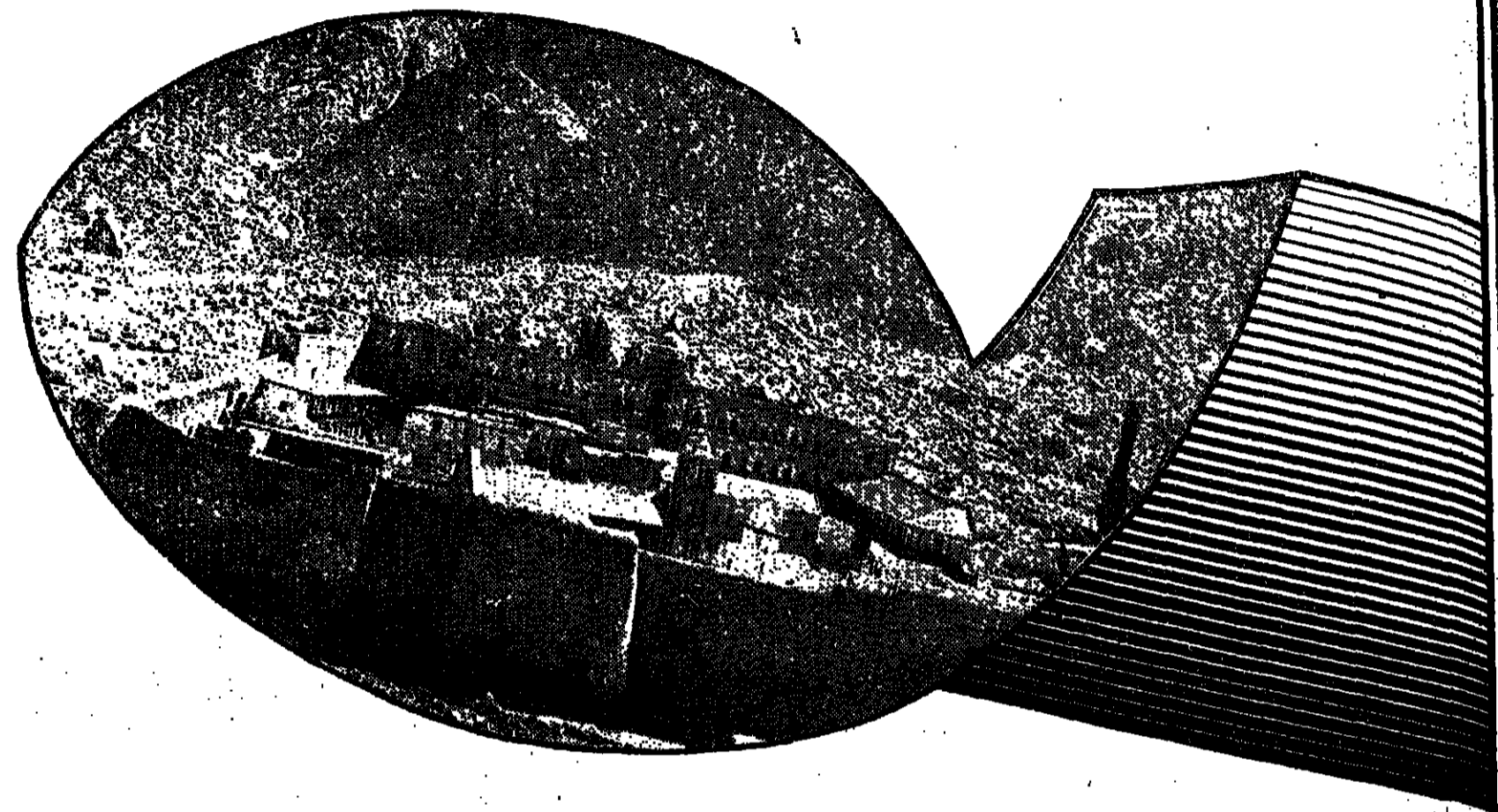


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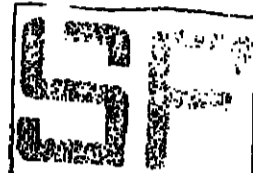
THE JERUSALEM  
**POST**  
MAGAZINE

FRIDAY, MARCH 31, 1972

"Freedom," a statue by Jacques Lipchitz, in the Billy Rose sculpture garden of the Israel Museum in Jerusalem.

(Yossi Zivari)

# We are very good at making babies



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By  
**RONNIE HOPE**  
Jerusalem Post  
Diplomatic Correspondent

THE abrupt breakdown in Israel's relations with Uganda would have come as a shock even if there had been nothing special about the links between the two countries. But the close friendship and cooperation which characterized the relationship for ten years made the sudden deterioration more dramatic than if a different country had been involved.

A complex set of circumstances and motives launched Uganda's President, General Idi Amin, on the course which led to this week's ousting of Israel's military training mission and the termination of Israeli projects.

IN November, 1962, Israel was the first country to open an embassy in Uganda, less than a month after the East African territory won its independence from Britain. As an independence gift, Israel presented the new Government, under Premier Milton Obote, with 150 scholarships for training in Israel, in various fields.

Israel's assistance programme to Uganda, which had begun even before independence, flourished during the decade which followed. The country became one of the most successful examples of Israel's effort to establish friendly relations with African countries through aid programmes. But it was also one of the earliest of these programmes; some of the more sophisticated criteria which are now applied in deciding on what aid to give, and how, had not yet been developed.

Private Israeli business also found opportunities through Uganda's favourable attitude towards Israel. Construction companies like Soteli Boneh and Vered won big contracts for projects ranging from high-rise office buildings to roads and airfields.

By the time the present crisis erupted, there were over 500 Israelis living in Uganda. They included about 70 military instructors and five experts on subjects such as agriculture, computers and economics, advising the Uganda Government under the auspices of the Israel Foreign Ministry's International Cooperation Division. The rest of the Israeli colony, which included wives and children, were sent to Uganda by the private companies operating there.

There is also Israeli money in Uganda — credits to the tune of \$16m. which were extended to finance the various training and construction projects and purchases of goods, including much military equipment, are still unpaid.

### Biggest in Africa

The military training programme in Uganda was one of the biggest conducted by Israel in Africa. The man responsible for setting it up, and running it for its first three years, was Ze'ev "Zunik" Shaham. Now an Aluf-Mishne in the reserves and a Tel Aviv businessman, Mr. Shaham was head of the Defence Ministry's operations in East Africa from 1963 to 1965.

Prime Minister Obote chose Israel to train his army for three reasons, says Shaham: it had set an example of quick progress; it had a good army; and it had already established a reputation for giving useful aid without strings to developing countries.

When the Israeli advisers arrived their British predecessors were still there. Mr. Shaham recalls his first luncheon in the officers' mess — "All Englishmen, with two Ugandans in a corner. When he left Uganda three years later, he was given a farewell



Uganda's President, Gen. Idi Amin. (Tubinger)

WHAT  
MAKES  
IDI  
RUN?

dinner in the same mess. This time, it was full of Ugandan officers, with a handful of Israelis.

This change, says Shaham, is characteristic of the Israeli assistance programmes, and not only in the military field. "We broke down the old beliefs about what Africans could and could not do," he says. The Israelis, unlike other foreigners, learned Swahili and within a short time were teaching in this language. They lived under the same conditions as the people they were instructing. They worked side by side with them.

"All we had to do was to give them confidence and they proved they could do anything," says Shaham. "When we started teaching them topography, the British officers said they would never learn it. But they could soon read maps and do night reconnaissance as well as any Israeli paratrooper."

The same goes for flying. "The British said we were crazy. But in only slightly more time than it takes an Israeli pilot to learn, our Ugandan cadets were flying jets."

Shaham is confident that Israel helped Uganda to make its army one of the best in Africa, changing it from a ceremonial unit to an efficient fighting force. And in the process, the Israeli instructors, especially Shaham himself, became very friendly with Idi Amin.

Once a heavyweight boxing champion, Amin was promoted from sergeant to captain when Uganda became independent, and then became a general and commander of Uganda's army.

Shaham still speaks of Amin with obvious affection. He describes him as a pleasant man, enthusiastic, brave, a keen hunter and a good soldier. But he warns against "trying to analyse Amin in our own terms." Israelis may see him as impulsive and ungrateful but they should understand that he is acting within a certain reality. In fact, Shaham implies that Israel's "over-reaction" to Amin's first signs of a possible swing into an anti-Israeli posture may have antagonized him and caused him to decide to go the whole way.

GENERAL Amin's personality may be one of the elements in the crisis, but is not the major one. It may, however, have been a factor in the creation of the two main sets of circumstances which led to the present situation — Amin's status, or lack of status, as a leader on the international African and internal Uganda scenes, and the country's deep financial trouble.

The search for status seems to be one of the chief motives behind Amin's current moves. The man he ousted, Obote, was very popular among African leaders, and Amin's coup infuriated them. Julius Nyerere, President of Tanzania, Uganda's closest neighbour, called Amin a murderer, and refused to meet him. And a meeting of the Organization of African Unity, scheduled to take place in Kampala some months after the takeover, was cancelled. The new regime had difficulty in getting itself a seat at the OAU, and felt isolated.

Among the charges levelled at Amin by the pro-Obote lobby was that Israel was behind his coup. They invented this accusation to put him in the worst possible light in the eyes of the North African Arab countries, which play a vociferously anti-Israel role in the OAU. Amin's two visits to Israel in July, 1971, six months after his coup, was a gift to their propagandists' mills. At first, General Amin adopted a posture of absolute neutrality on international matters. Even on the issue which evokes the most emotional reaction in most of Black Africa — white supremacy in South Africa and Rhodesia — his policy was neutrality.

Observers of the African scene trace the beginning of Amin's swing from moderate neutrality to radical or "progressive" policies to the end of his dispute with Tanzania, some three months ago. This dispute began by being verbal, but it developed into an armed confrontation with a number of serious border clashes. South after a settlement was reached, Amin's statements took on a militant tone, especially regarding South Africa. This was

## A look at the reasons behind the crisis in Israel-Uganda relations.

probably because he no longer felt it necessary always to take the opposite line to Julius Nyerere, one of the leaders of the "progressive" camp in Africa. He also felt greater confidence with the Tanzanian threat removed, and believed that he could begin realizing his ambition of breaking out of his isolation and becoming an accepted leader instead of an outcast.

### Arab-Moslem bloc

Amin is a Moslem, and it is becoming increasingly clear that the vehicle he has chosen to ride to popularity is the Arab-Moslem faction in the OAU. This was made much easier for him by the end of the Sudanese civil war between the northern Arabs and the Africans of the South, whose territory borders Uganda. The African Sudanese were represented diplomatically in Kampala, and the Arabs accused Uganda of helping the rebels.

(Foreign press reports reportedly claimed that Israel was actively involved in assisting the Southern Sudanese. According to these reports, Israel was flying arms to the rebels and sending them military instructors through Uganda.) Amin undoubtedly came to view his links with Israel as another obstacle. Months before he came out openly with his first anti-Israeli statements he dropped what, with hindsight, was an obvious hint of things to come when he said that Uganda would consider not renewing the contracts for Israeli training of his armed forces.

INTERTWINED with these political changes, acting as both cause and effect in the evolution of Amin's new radicalism, was the sharp deterioration in Uganda's financial position which followed the downfall of Obote. Debts to foreign countries doubled in a matter of months and according to one report reached over \$200m.

It is probably no coincidence that Amin's first anti-Israeli statement took the form of a joint communique issued after a 48-hour visit to Libya. Amin and the Libyan ruler, Col. Gaddafi, pledged their support for the Arab people in their "struggle against Zionism and Imperialism for the liberation of the confiscated lands and the right of the Palestinian people to return to their land and homes."

Informed observers have little doubt that it was an offer of Libyan funds that induced Amin to put his name to this statement. Only a few months before, he had been in Jerusalem, "talking like a greater Zionist than Herzl," as one of the people he spoke to put it.

Despite Israel's friendship and goodwill towards Amin and Uganda, Amin was reportedly told in Jerusalem that there was no way in which Israel could give him further financial help, either to bail him out of his troubles or to finance some of his larger projects.

It is likely that he was given the same negative reply when he asked Western countries for more aid. A Libyan offer at this stage was probably irresistible, even though it involved making a complete about-face on the Middle East question. There is no way of finding out whether Amin realized that Israel would take a grave view of his statement and ask him for clarification. But it is already history that, from that moment, the deterioration in relations began to gather momentum.

Libya has not yet transferred any funds to Uganda and there has been speculation that it has been holding them up until the

break with Israel is final. Amin may not have intended to go all the way, but when he found that the card was not forthcoming, he had to take progressively more extreme steps, these theories say.

Apart from the financial and external political circumstances which contributed to the crisis in Uganda's relations with Israel, there has been some speculation here about the internal factors which may have played some part in Amin's shift. The Israeli presence in Uganda was relatively conspicuous, and the possibility cannot be discounted that some elements in Kampala, regarding it as neo-colonialism, may have pressed Amin to reduce it.

THE events in Uganda have led to widespread public discussion in Israel on the value of Israeli assistance programmes in Africa. One popular illusion, which informed officials and experts were unanimous in refuting, was that the operations in Africa involved financial loss for Israel. In fact, all training programmes and other projects are paid for, either by the government of the country concerned or by international organizations. And if the exports which almost invariably follow aid programmes are taken into account, the balance is positive. "Even if Amin kicks us out, the Uganda operation will not have been a financial loss," one knowledgeable source said last week.

### BUT financial gain is far from being the chief consideration in Israel's efforts to establish and maintain good relations with Africa. Israel has a major strategic and political interest in maintaining a presence in as many African countries as possible — if only to prevent the Arabs from isolating us.

Despite occasional setbacks, of which the Uganda affair is undoubtedly the most dramatic, there is a general feeling of satisfaction among those responsible that this aim is being achieved. There is no tendency at all to conclude from the Uganda debacle that a general withdrawal from Africa is called for.

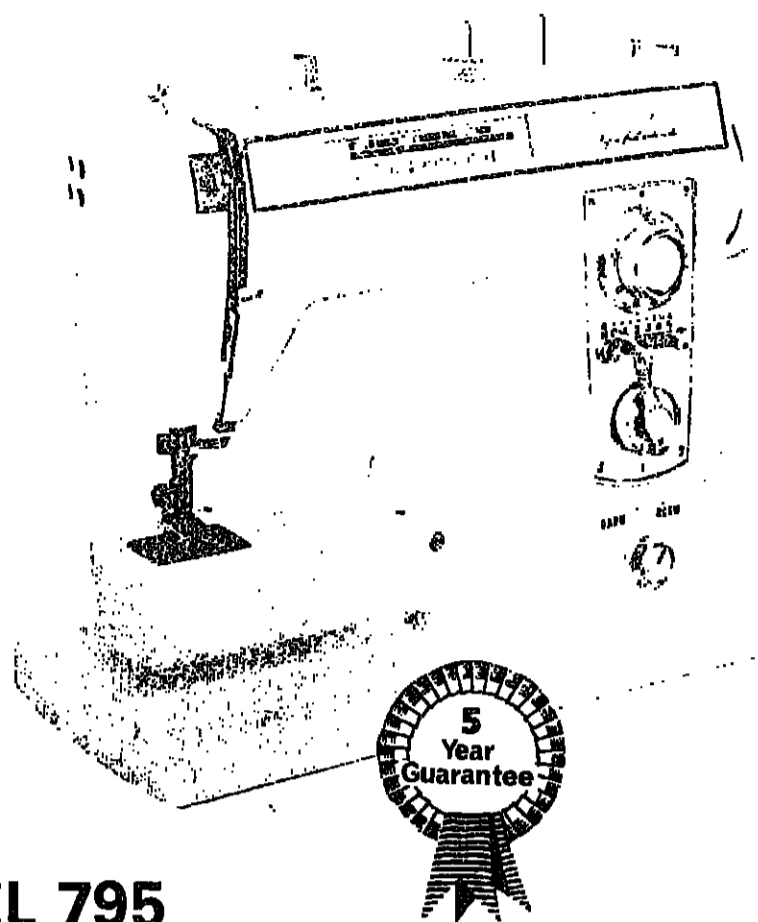
### African ties

Jerusalem officials believe that the 32 African states with which Israel has relations are fully aware that it is in their best interests to maintain these ties, and that like other states they base their actions on interest. While African votes on Middle East issues at the U.N. or the OAU have often caused disappointment to Israel, it is pointed out that there is by no means an Arab monopoly on these votes.

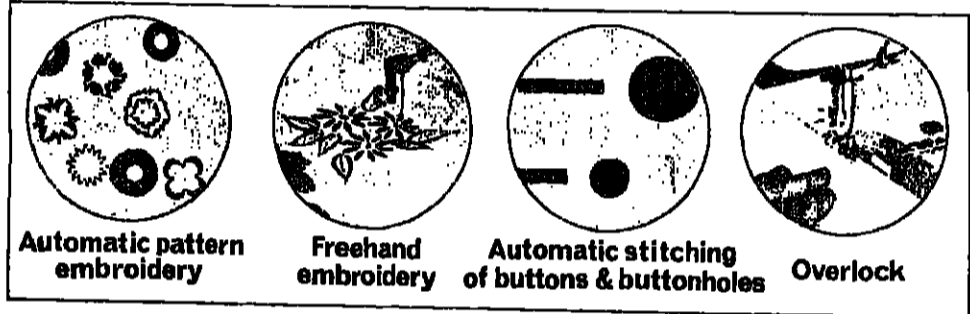
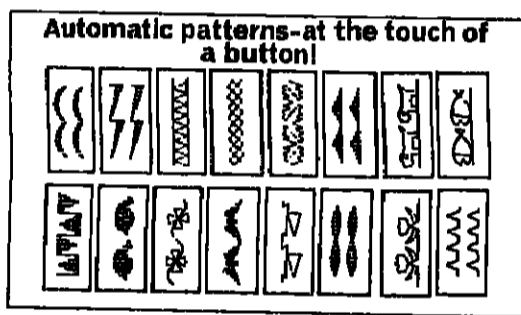
The Arabs have always been trying to edge Israel out of Africa, but have had very little success in actually undermining her status. While Libya's offers of cash may have some impact, it is doubtful that this will be of lasting effect. Israel believes that her steady, quiet, modest efforts will prevail in the long run. This is why Israel is prepared to carry on assistance programmes even in countries which are far from friendly on the political plane. Zambia, whose President Kaunda is often an outspoken critic of Israel, is a notable example.

This is also why Israel tried to avoid causing General Amin to take the final step and cut ties altogether. The idea is that by swallowing an occasional political rebuff, Israel will prove that her aid is reliable, efficient and really without strings. Only this way can foundations for genuine, long-term political support evolve.

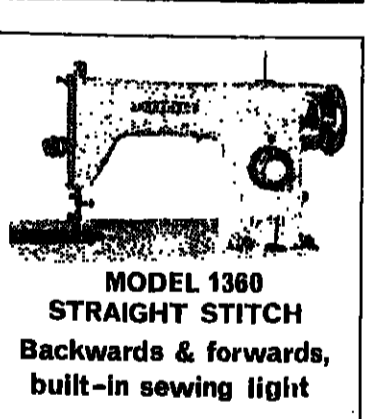
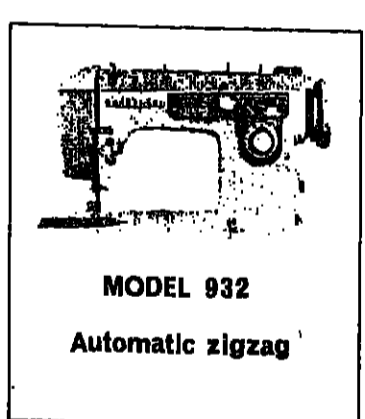
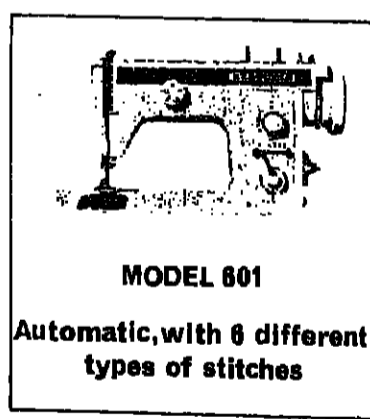
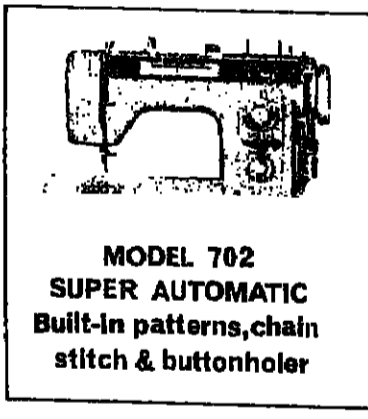
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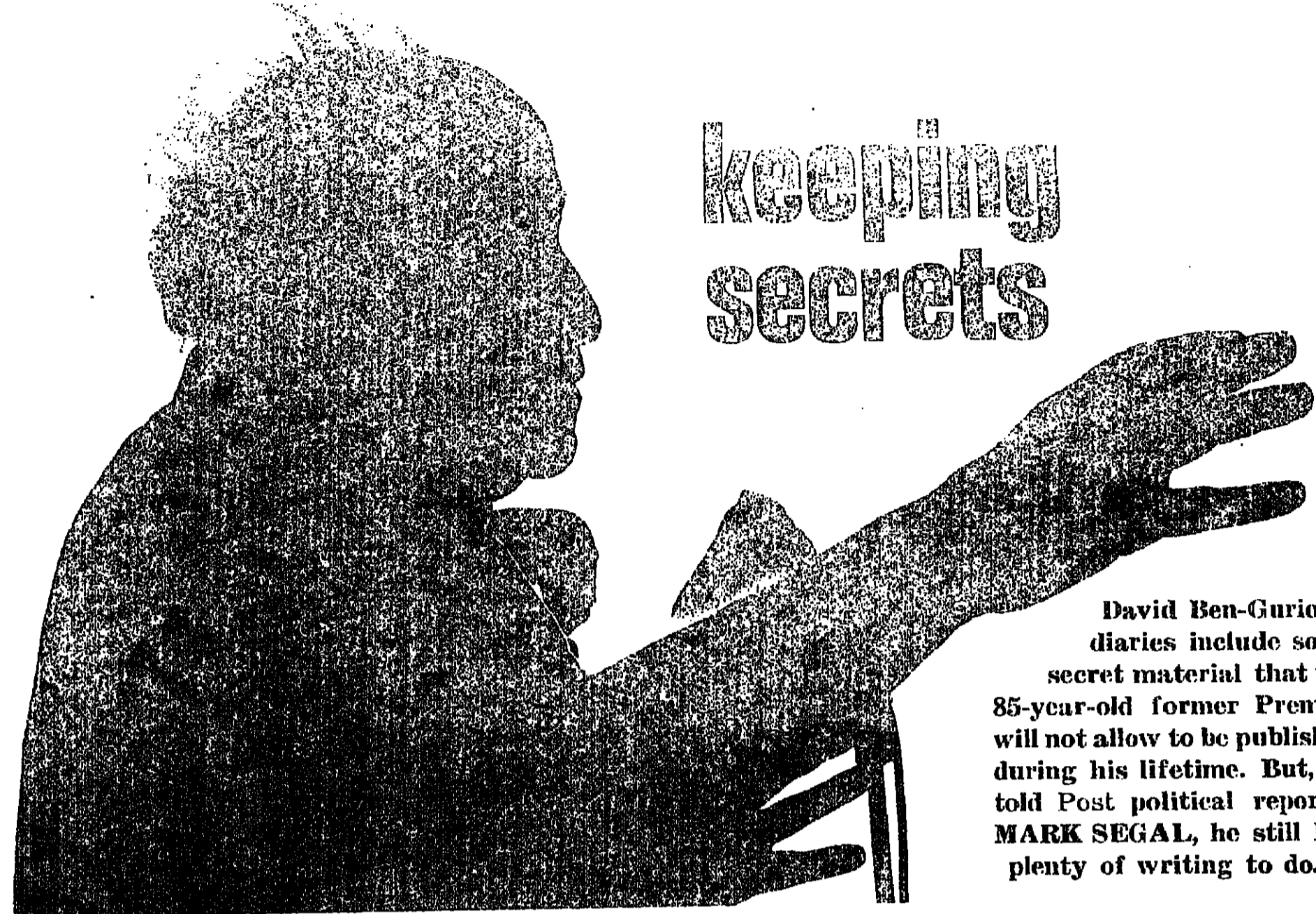
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## keeping secrets



David Ben-Gurion's diaries include some secret material that the 85-year-old former Premier will not allow to be published during his lifetime. But, he told Post political reporter MARK SEGAL, he still has plenty of writing to do.

"When I left the Government, I resolved that henceforth I would do one thing: write for the youth what I know, what has been done in this land, the good and the not so good. I don't know everything that took place, but perhaps I know more than many others, and what I do know, I intend writing for the youth to read."

David Ben-Gurion was talking in his study, on the first floor of his Tel Aviv home in Sderot Keren Kayemet. Dressed in a dark brown polo-neck sweater and dark slacks, the 85-year-old ex-Premier sat on a straight-backed chair, leaving the more comfortable armchair to his interviewer.

At an age when other, more ordinary, men conserve their energies for the purpose of reflection, Ben-Gurion still forges ahead with that overpowering single-mindedness that he employed to set up a Jewish Labour movement and then an Independent Jewish State, meanwhile redirecting the course of Jewish history. Now his purpose is to set the record straight on what happened and why it happened, during the formative, pioneering years of this country, so that the new generation of Jews born into independence shall properly understand their heritage and not take anything for granted.

Speaking of the task still ahead of him, Ben-Gurion complained that constant interruptions prevented him from writing as fast as he had hoped.

### 'Only three volumes'

"So far I have written only three volumes of memoirs. Two of them have already been published; the third is almost ready. I have also completed two works on the history of the first 20 years of statehood. They have also been translated into English. The first volume of my letters has come out, and the second one is due at Succot."

Ben-Gurion is very proud of never having dictated to anyone, of having written down every word himself. He recalled that even when he was Premier, he would make a detailed record of every conversation immediately after it took place.

"If I spoke to a British emissary here," he indicated the room we sat in with a gesture of his hand, "I would immediately record everything we said. I had a good memory then. Today it's a little bit worse. I used to be able to write down everything almost word for word, even if it took three or four hours to do it."

Speaking of the eight more volumes of memoirs he intends to complete, B-G hinted that they would contain interesting background material on political controversies. But he revealed that he has some diaries that he will never put into print. "They are secret material, and that I will never publish."

He was very insistent about not publishing secrets, even though they might clarify some of his political decisions. But for how long, I asked, would this ban be set?

"I won't live forever. If I die, they won't care about my feelings. They'll take my papers, but I can't tell whether they'll publish them."

About his plan for the disposal of his manuscripts and diaries he appeared purposely vague. They were all in the library of the Midrasha at Sde Boker, he said, but pressed as to whether they would stay there, all he would say was: "I divided up my books between this house and Sde Boker. This is the bigger library, and I only took those books I expressly needed to Sde Boker. There I have all the books for my writing purposes, the things I recorded twenty, thirty and even forty and fifty and seventy years ago."

An incidental remark that the building of the State had begun over a century ago, with the foundation of Mikve Israel, prompted me to remind the former Premier that some people complain of his minimizing the role of the Second Aliya. A quiet smile played over his face. "It's true that I don't say what many others say about the Second Aliya. First of all, many of them left: only 8 per cent stayed. But I never thought the Second Aliya was the best from the point of view of the country's well-being."

"Of course the First Aliya was good, they laid the foundations — but the Third Aliya was the best..."

What about the First Aliyah fighting the Second over the issue of Jewish labour?

"That was much later. The First Aliya came to work, not only as Jews but to do it by themselves. But a few years later they abandoned it. I recall that there was one Petah Tikva farmer named Kroli who only hired Jewish workers. By that time he was the only one who did not hire Arab labour. Almost all the others took Arab labourers."

"I was not so much against the founders, but I did oppose them for only hiring Arabs. But I knew very well what they had done beforehand, in the preceding ten to 15 years. They did great things. They understood that Jews have to work, and they came to do the work."

\* \* \*

When he came to talk about his great love, the Bible, Ben-Gurion admitted that it was the Prophets he admired above all the personalities in the Scriptures. Among the most significant passages in the whole of the Bible, he said, were the words of Isaiah and Micah: "Nation shall not lift up sword against nation, neither shall they learn war any more."

"Those words, 'neither shall they learn war any more,' are very important. The Prophets understood that it is not enough for people not to want war. Today, most Europeans don't want to fight. But they have to spend billions in order to be sure that others won't attack them, and so they maintain armies."

"America, for example, doesn't wish to fight its neigh-

bours, and the peoples of Europe don't wish to fight each other. But they aren't sure that someone else might not fight them, so they have to expend money on war. The Prophets knew all about this, and so they said, not only won't they fight each other, but they won't even study war, and universal peace will come. Yes, that is the idea — universal peace."

"This idea is part of the true essence of Judaism. But that doesn't mean that it only applies to Jews: it refers to all nations, for whom the Jews have to set an example. And if the Jews provide a good example, then the other peoples will be persuaded not to make any more wars."

The Bible, declared Ben-Gurion, was in fact the words of the Prophets, and added: "They said there is one God who does everything. That is one of my unshakable beliefs. I cannot imagine the world without God."

\* \* \*

BEN-GURION thought it "highly likely" that we might already be approaching world peace, though he added cautiously, "But I'm not completely sure of it."

"What has just taken place — America and China — was a most important move. But whether America will go right to the end doing what is required — I'm not sure of that... What is needed is for them to bring the Russians to realize that they have to stop making wars. It can be done if they help China in such a way that they will be able to stand up to the Russians."

He warned to what has for some time been his favourite theme: the need to recognize China's great role in the new world order.

### Russia and China

"Look, the Russians grabbed a big chunk from China, 800,000 sq. km. of land, which has not been settled by the Russians to this very day. They lacked the people to do it, except for Vladivostok, which is a small city. The rest is empty. The Chinese need it very much, because they have increased their population by 300m. in the past 30 years, and they need territory."

"As America could help them by providing them with the arms they need, China won't have the means for some time yet to produce modern weapons, while the Americans already have them. But I'm not at all sure that the Americans will be ready to go that far, and give arms to the Chinese so that the Russians will be forced to return their lands."

Again he expressed the hope that President Nixon's journey to China might be a prelude to world peace. "Although I'm not sure of that, because I don't know whether he is ready for it, whether he has sufficient moral power. But maybe he has..."

To the question whether he — Ben-Gurion — had ever had any correspondence with people in China, the answer came with a cryptic smile: "There are things I cannot talk about."

# ATOMS FOR THE MASSES

By Ephraim Kishon

SHULTHEISS stopped me at the corner of Arlosoroff Street. "Give me a ride to the Post Office, will you," he asked. "I've got to go there urgently..." I let him in. Shultheiss was very nervous. I asked him what was the matter? "Don't ask. My brother-in-law has sent me an atom bomb from Germany?" "What?" "Yes, shocking, isn't it? Though I read in a magazine that a German invention had now turned the manufacture of nuclear devices into a simple and inexpensive process, applicable everywhere. But to send it in a parcel?" "Very odd. I must say." "As of now it looks as if the man in the street will be able to afford it. Here is my brother-in-law's letter: 'P.S. Friedrich writes, 'I've got a little surprise for you. Today I air-mailed you an atom bomb. Have a nice time!' " "Is overdoing it?" "Friedrich was always generous," Shultheiss said. "Now what am I going to do with a bomb?" "I don't know, I never had one." "Joseph is driving me nuts. I don't want nuclear weapons in my house!" she yelled at me as I left. "I've got enough trouble with the kid! So help me, she's right. I myself hate to have Danny play with an atom bomb. I wouldn't stand for it. He dismantles everything he comes across, just imagine! And besides, where am I going to keep the bomb? In the 'fridge?" "Is it big, the bomb?" "I haven't got the faintest. I'm not an expert. I'll read the instructions for use, maybe I'll understand them. Anyway, I hope he didn't buy the largest size. We've got a very small freezer. But Joseph will throw it out anyway. Believe me, if Friedrich were not so sensitive I would send it right back. Who needs an atom bomb? Do you think they'll let me test it? Not here, in the Negev." "I suppose if you've got the right connections..." "I am sure I'll have lots of trouble because of this. Our neighbours, you know what they're like, they are already calling us 'snobs.' So I can't blame her if she wants to get rid of the bomb. Sell it!" she said to me. "Would you be interested?" "Not really." "I see. Joseph thinks the government will be only too glad to buy it. I said to her: 'Big deal! And if my brother-in-law ever visits us and asks where is the bomb I sent you?' What am I going to tell him?" "I sold it, Friedrich?" "Then don't sell it." "It's not as simple as that—there is a certain responsibility that goes with it. It's also a big

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both. First of all: to participate in all those disarmament conferences! It's absurd! Who has time for such nonsense?" "China, England," I enumerated them in alphabetical order. "Franco, the Soviet Union, the United States of America, Shultheiss." "No, I won't go." "Why not?" "I am too shy. And I can't make speeches. Besides, I've got just one bomb, so what will they ask me to do? That I should destroy my bomb. I know their kind. But I am not going to destroy anything. How will I know that the Chinese, too, have destroyed their stockpile, right?" "Right?" "I tell you, this German invention is going to set the whole world topsy-turvy. A private person cannot afford such expense." "What expense?" "Insurance! Excuse me, but I couldn't possibly take the risk of the bomb's exploding in the house. Then, the bomb could break down. Who's going to repair it? Maybe Styks, the plumber?" "Why should it break down? It's a brand-new bomb." "I assume a one-year guarantee goes with it. But as a rule these guarantees don't apply to natural disasters or wars. It's ridiculous — after all, when do you use an atom bomb? In war!" "Do you actually want to use it?" "You bet!" "How are you going to send it?" "By mail." Shultheiss took a firm grip on himself. "As a matter of fact," he said, "I don't care. So I'll have a bomb at home. The Big powers don't ever use it either. I'll keep it, just in case. If you must know, whenever I think of it, that I'll have an atom bomb at home, I feel good!" "Why?" "I don't know. I feel good. It gives you a lot of self-assurance. Provided Danny doesn't discover it..." "We reached the parcel post. Shultheiss paid IL46 duty and IL26 luxury tax. "Careful," he warned the porters. "There's a bomb inside." "It was a smallish parcel. Two cops helped us to open it. With bated breath we took out a garishly coloured box bearing the inscription: 'Long live the atom! A perfect replica of the atom bomb, flashes and whistles... Fun for children and adults!' "Friedrich is crazy," Shultheiss turned. "This is for Danny's birthday." Then he added with dreamy eyes, "I had become used to the idea." Translated by Yohanan Goldman By arrangement with Ma'ariv

# The hashish problem



isolated. This has now been done, mainly through the work of Israeli research scientist Dr. Ruffi Meshoulam and his co-workers. It is now possible to do scientifically-controlled experiments. Another difficulty still existing is that people are scared to come forward and admit that they take drugs, because it is illegal. In Israel, foreign students have to sign a declaration that they are not drug-takers before they are accepted at the universities.

Dr. Edelstein says that research so far has shown that hashish is non-addictive in the physical sense — the taker does not develop tolerance, leading to a need for ever-increasing quantities, as happens with alcohol or the opiates. Nor does he have withdrawal symptoms if denied the drug, as do alcoholics and hard-drug addicts. In certain studies of pregnant animals, cannabis was found to cause genetic malformations, but this does not necessarily mean that pregnant women will be affected in the same way. Experiments in Europe indicate that habitual use of cannabis may cause brain damage.

Dr. Edelstein believes that habitual use of hashish is liable to cause behavioural and emotional disturbances. These disturbances affect memory function, capacity to concentrate, task performance, problem-solving and motor coordination, and cause apathy. "I certainly wouldn't advise anyone to drive a car after smoking hashish," he says.

People turn to drugs to escape problems with which they feel they cannot cope, says Dr. Edelstein. They shut themselves off from the real world.

Why not, if in fact they cannot cope, and the real world, as far as they are concerned, is harsh, cruel and inhospitable? Dr. Edelstein will have none of this: escapism, he says, is very bad for a human being, whatever form it takes, and however acute his problems. "You have to evaluate a problem, and try to solve it. People need some anxiety and frustration in order to be creative and to make decisions."

**Social attitudes**

Drug-taking increased in the West, he believes, because of a general change in social attitudes. Just as man is interested in exploring outer space, so is he intrigued by a desire to explore his inner self. Drugs seem to give him a chance to do so. In the remote past, drugs were associated with certain fanatical religious movements, and with mysticism: the Aztec priests used mescaline to achieve a trance-like state. Mysticism is now socially "in."

Dr. Edelstein believes that it is not mere chance that hashish was always socially acceptable in the Orient, while alcohol was part of the culture of the West. Drinking went with Western culture, with its emphasis on competition and aggression: Saturday night fights outside British pubs were not frowned on, but were considered fun and games. The apathy and withdrawal from active constituents had not been

The use of hashish is on the increase in Israel, both among students and in economically deprived circles, according to Dr. PHILIP EDELSTEIN, of the Department of Psychiatry of the Hadassah-Hebrew University Medical Centre. Dr. Edelstein has just opened a clinic in Hadassah to evaluate the effects of drugs, both hard and soft, and the abuse of medicinal drugs like tranquilizers, among drug-dependent people in Israel. He discusses the drug problem with The Post's PHILIP GILLON.



the normal world induced by hashish are more suited to the East. But the affluent society, the Vietnam War and the un-solved social problems of the West have disillusioned the young generation with the rewards of competition and aggression — hence the turn inward to the self, outward to marijuana.

Dr. Edelstein disagrees with those who have proposed the legalization of cannabis. "We have to protect man against taking drugs," he thinks. But he approves of severe measures being taken against the traffickers, not the users. And, if a stage is reached where the law is not enforceable because of a change in Israel's life style, the law may have to be relaxed. Hard drugs, of course, must be prohibited.

**Kinds of treatment**

As for treatment, there has not been much success in treating heroin and opium addicts. The U.S. has tried withdrawal treatment both in mental hospitals and in communities set up by addicts and ex-addicts, but the picture has been a sombre one. Methadone, used as a form of treatment against addiction, is itself an opiate and addictive, though less harmful than heroin. Chronic hashish-takers can be helped by psychotherapy.

Far from the permissive family being to blame, as is popularly assumed, addiction is often found in broken or disturbed families, and where there is intense hostility to parents or the Establishment.

Drug-taking is widely associated with crime. Dr. Edelstein agrees that a great number of prisoners are addicts, on every kind of drug. This is found in all countries, and it was at first assumed that drug-taking made an addict reckless of consequences, hostile to society, a ready participant in criminal acts. People who belong to the periphery of society are easily induced to engage in anti-social behaviour, which also includes illegal drug use (a "misbehaviour") and may bring them into contact with criminals, the pushers.

Against this background of increasing drug use, what should Israel do? How should parents and educators act?

Dr. Edelstein frankly has no easy formula. Propaganda and admonition have not proved effective. "Children read a lot. If you tell them hashish is bad for them physically, they laugh at you. There is a danger that then they won't believe you when you say that LSD, 'speed,' and the opiates are really terribly dangerous. Simple prohibitions don't work when children are curious about things.

"Instead of propaganda against drug use, good educational programmes should be planned by interdisciplinary teams and presented to parents and educators.

Children become healthy grown-ups by learning, developing their judgment by experience and adapting to reality, and thereby progressing to adult life and independence. They should be shown that regression into childish fantasy is not the way to cope with the demands of daily life. Then youngsters may be able to understand the reason for the prohibition of drug use. Give him a correct sense of values.

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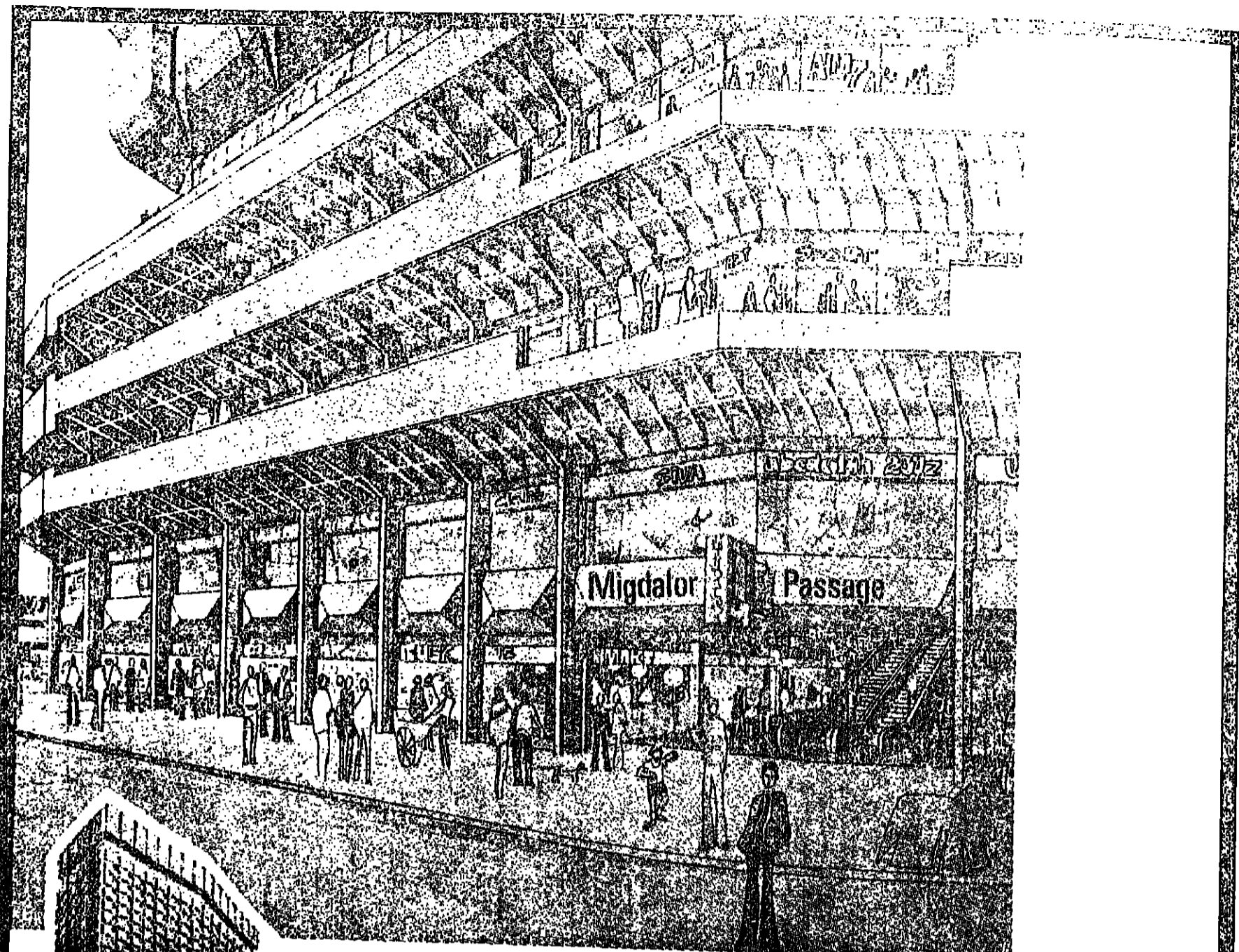
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# THE NEW JEWS



YOUNG people have always dismayed and perplexed their elders. The generation gap was neither invented nor first perceived in recent years. Those of us who picture ourselves as mature usually agree with George Bernard Shaw that youth is too precious to be wasted on the young, although we sometimes generously and patronizingly concur (again with Shaw) that radicalism is to be expected (and thus tolerated) at 20, so long as it is abandoned by 30.

These attitudes probably are the cause of the plethora of paper consumed in an adult effort to decry youthful radicalism — an effort that expresses fear and horror at New Left rhetoric and behaviour; that sees young Jews far down the road of assimilationist hell; and that has clinically measurable contortions about long hair, exotic dress and pot.

But the quantum of distress of the elders is often matched by the passionate depth of distaste of the young for what they see as the rigidities of the establishment; the stifling and vacuous life-styles achieved after years of arduous effort; and the absolute deafness of older generations to their offspring.

The two collections of essays under review attempt to deal with these phenomena. They simultaneously succeed and fail. Their success is that each book contains extremely well-written — sometimes moving and often thoughtful — articles. Their failure is that they tend to confirm the convinced what he believed in the first place. This is not an unusual failure and perhaps an unavoidable one in an uneven collection of essays trying hard to make a point. Read consecutively, the books tend to neutralize each other, occupying as they do the broad ideological middle. Interestingly, both, though varied in approach and tone, are establishment-sponsored and published a factor which, by itself, might disarm those who see "The Establishment" as monolithic and single-visioned.

**THE NEW JEWS**, Edited by James A. Sleeper and Alan L. Mintz. N.Y., Vintage, 264 pp. \$2.45

**THE NEW LEFT AND THE JEWS**, Edited by Mordochai S. Chertoff. N.Y., Pitman, 322 pp. \$6.50

Reviewed by  
**Leonard Schroeter**



Rabbi James Diamond, Hillel Director at Indiana University, conducting a discussion with a group of American Jewish university students at a Hillel Summer Institute last year, in which students from 112 U.S. college campuses participated. (See also photos above right.)

been there before many times; and Fein's inclusive discussion of "the modern dilemma — the problem of creatively combining the tribal instinct and the universal ideology" is pointedly provocative. But Chertoff provides neither an introduction nor a summary, except for a few italicized paragraphs preceding each essay. One almost feels that he has assembled these luminaries to put down Chomsky, and thus the New Left, instead of providing a unifying thesis.

Given the enormous output of official Zionist response to the growth of the New Left (e.g. the numerous publications of the World Zionist Organization's Organization and Information Department in 1970-71), it might be believed that radicalism, particularly among the Jewish young, was a far greater peril to Israel than hostile Arabs, Russia or China. In fact, the response in both Zionist literature and Israeli propaganda to angry young people was an over-reaction to the defensive ideological position in which Israel found itself after the initial euphoria following the Six Day War. The Chertoff collection is a formidable effort to strike back. But certainly by the time it was published, the New Left was already in decline. It has turned out to be a straw man — a series of impulses rather than a political programme. Much of the skillful argumentation appears to be straining at a gnat, or bemoaning a constant phenomenon — the heresies of the young.

This is not to say that much of what was written is not intelligently true, but rather that the energies utilized might have been better expended in critical self-evaluation as to why young people were so angry. Neither the self-righteous proclamation of Zionists that "we're more Left than you" nor the snide psychiatric charge equating anti-Israel attitudes with Jewish self-hatred helps resolve the torturing question to why idealistic youth as to how Jewish nationalism, now that it has militarily prevailed, can render justice to the fair-haired child of the New Left — Arab Palestinian nationalism (which Marie Syrkin cleverly dissects without really facing the problem). Nor does the consol-

ing resort to history — the contention that this youth revolt also will pass — answer the searching questions as to the quality of life in the state so miraculously built and respectably saved from external onslaught.

In short, although the writers collectively demonstrate with skill and eloquence that the New Left adherents indeed "are not nice boys" — that they lack a sense of historical perspective; that they're the spoiled children of affluence; that they have displaced universalism and a distorted, untrue and over-romanticized view of Arab "liberation fighters"; a sentimental over-attachment to Black revolution; an infatuation with violence and confrontation politics; a tendency toward apocalyptic foreboding and messianic dreams; cultism; faddism and just plain bad manners — they fail to reflect on how the adults have failed.

THE New Jews' fills that gap. For some young people, who, like many of their elders, are dogmatically inclined to categorize and stereotype, this book will be damned by its sponsorship. It was underwritten by the American Jewish Committee, the archetype of American Jewish conservatism to some. No one can deny that the A.J.C. is the most affluent of Jewish organizations; populated by Jews with status, money and respectability, it can hardly be expected to father social revolution. But it also is an organization concerned with the life of the mind, and it is concerned about losing its youth. The sponsorship of this book is an effort to listen to some of the young — to their criticisms and to their ideals.

The young essayists are as talented as they are unheralded. The Editors James Sleeper and Alan Mintz were, at the time of publication, doctoral students at Harvard and Columbia Universities respectively. They were also co-founders of "Response: A Contemporary Jewish Review," the excellent quarterly they initiated as college sophomores in 1966 — the first of the now-burgeoning Jewish student press in America. Other contributors, like Robert Greenblatt and Michael Rosenberg, are young people with deep involvement in student radicalism and an attenuated Jewish social conscience. Still others — Michael Fishbane, Barry Holtz, David Raskies, Arthur Green — are young religious educators; while three contributors — Albert Axelrad, Raphael Arz and Everett Gendler — are rabbis, slightly older, but fired with passion and social commitment.

The Introduction by Sleeper and the unsigned Epilogue provide continuity and integration for the very disparate parts (e.g. Barry Holtz provides a poem and Hillel Levine a short story). As the Epilogue states:

"When we stand back for a moment, these essays taken as a whole must cast a puzzling light. On the one hand, they are so eager to be considered new and fresh, to draw distinctions between themselves and the insights and positions of the established community; yet on the other, the very fabric of discourse is shot through with symbols from the Jewish past, evincing a strong reaching backwards in time, an impulse towards re-authentication."

It is the book's "rootedness in history" — in Jewish history and experience — that binds it together. Few of the authors are Israeli-born. All are Jewish-oriented. Sleeper provides an essay on Israeli Arabs; Rosenberg writes of "Israel Without Apology"; while Gabriel Ende, now living in Israel, reflects on "A Matured Zionist Commitment," but most find their sustenance farther back in history than 1948. Indeed, the book is built of two parts: Religious Community and Religious Imagination.

Yet perhaps, though the essayists share a radical critique of what they describe as the deadly boredom, the spiritual and intellectual bankruptcy of the organized Jewish community, the mindless conformity and non-critical sycophancy of leadership, and what Sleeper in his introduction calls the "prostitution of Judaism to the status quo" — they are safe. That is, they are neither nihilists nor revolutionaries. They hark back to ancient virtues, to values and ideals found in Judaism which have withstood time and cultural change because of their timelessness and universality. While they are profoundly religious and rooted in history and tradition, they are also contemporary and visionary, optimistic and spiritual — and some, at times, are mystical, concerned with personal religious experience and personal social commitment.

Are they really "safe"? And if "safe," for whom? The New Jews hardly make the Jewish world safe for smugness, self-satisfaction, rationalization, entrenched privileges or entrenched parties. They give little solace to orthodoxes, whether Zionist, or religious.

They were, and are, the forerunners of some 30 innovative publications (ranging from the gainst from religious radicals to Zionist radicals to just-plain Jewish radicals) that have transformed the desert of sterile, desiccated Anglo-Jewish journalism into an oasis of freshness, spontaneity and hope. With over 400,000 readers on university campuses, in liberal (religious) fellowships and among young adults, they are the hopeful vestments of a critical renaissance in Diaspora Jewish life.

But their impact has been little felt in Israel. Here, Israeli students overwhelmingly approve the policies of the Government. Eighty-two per cent are reported as being disapproving of the political activity of students abroad, and most are both conforming and pro-establishment.

This is, of course, a source of delight to Israeli leadership, but a cause for dismay and alarm among those who know that the future of Israel and world Jewry depends upon the vigour, the criticism, and indeed the radicalism of Jewish youth.

The gap between the ideological position of the World Union of Jewish Students and official Zionism is both expectable and desirable. And whether Jewish radicalism is religious or secular; focused on the particularistic or universal, motivated by alienation from an affluent Gilded suburban ghetto or the forced assimilationism of a rigid, bureaucratized, "socialist" society, the main enemy is not the New Left, but indifference, apathy, acceptance of things as they are and the mindless pursuit of normality. The desire to be "a nation like all other nations" is simply the other side of the assimilationist coin.

For these Jewish young people, the challenge cannot be normalcy. They have rejected that. They seek what every outstanding Jew since Abraham has sought: moral excellence; spiritual and political sensitivity; social justice; the true acceptance of difference and of the honestly inquiring, searching critical mind. Some of the young Jews in the New Left are or were there because of their search for values. Wrong as their elders may believe them to be — we must remain open to them. Our commitment as a people is to welcome their enthusiasm; assist their maturation; demonstrate our concern; display our capacity to build a good society — not merely a state.

"The New Jews" should be read by everyone wishing to gain insight into the mind and spirit of an important segment of today's American Jewish youth — a segment about which there is considerable ignorance (but a great deal of alarm) in Israel.

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# Israel viewed through a distorting mirror

THE UNHOLY LAND by A.C. Forrest. Toronto-Montreal, McLelland and Steward. 173pp. \$6.95.

Reviewed by Marianne Zeitlin

SOME years ago I interviewed two Arab Knesset Members. They spoke of gains and grievances; of accomplishments and frustrations. Sitting over lunch, one fact seemed to eclipse all other considerations: here I was, having a friendly discussion with Arab officials in the Knesset cafeteria, without eliciting even a glance of curiosity from other tables. Afterwards, a young Arab aide, who had been sitting silent throughout the interview, escorted me to my car. As I turned to say goodbye, he suddenly blurted out:

"You should talk to my generation if you want to know what it means to live here. My sister is a student at the Hebrew University and will soon be getting her degree. Can you imagine what her chances might have been, but for Israel?"

This memory surfaced recently when I read the book under review, and it served as an antidote for the concoction of half-truths and expurgated history. The Rev. Forrest, Editor of the "United Church Observer" and a Canadian newspaper columnist, rescues his book from well-deserved obscurity by denouncing its removal from the Toronto branch of Cole's bookstore chain as part of a Zionist conspiracy to keep anti-Israel information from public view. In the resulting tempest that he stirred up, the manager of Cole's quietly explained that after displaying the book prominently for a month, only four out of 74 copies had been sold, and this was longer than he gave most displays.

## Stone and Berger

Forrest claims that some of his best "friends" are Jews, and he has liberally padded this patchwork quilt with their bits and pieces. He cites I.F. Stone's view from his article "The Holy War" that in Israel "the ideal is racial and exclusionist." Then there is Rabbi Elmer Berger, formerly of the anti-Zionist American Council of Judaism, whom Forrest calls a "great Jewish prophet, the measure of whose greatness may be estimated by the vigour of Zionist attacks against him." And finally there is Dr. Nahum Goldmann, who advocates that Israel become neutralized... cease to rely on its political and military strength and seek acceptance and guarantees from all the people of the world, under the permanent protection of mankind.

While conceding the existence of anti-Semitism, Forrest attributes its "being the result of a great thing" rather than "man." According to him, "The things were his; the Zionist movement, the partition

of Palestine, the creation of Israel, and the events which followed... a threat to every Arab from the Nile to the Euphrates and beyond." In short, the Jews — then, now and everlastingly — are the cause, and anti-Semitism is the effect.

Incidentally, there is an interesting development here in the politics of language. In current usage, the term "anti-Zionist" is an attempt to make a silk purse out of a sow's ear, for "anti-Semite" still evokes too many memories of stacked corpses and burning flesh. It also provides a convenient escape hatch for self-hating Jews left and right. What has not been so obvious to those who make the separation of Jews and Zionists thereby wreathe the status of victim from Israel; and this, in our lopsided world, suddenly becomes a propaganda boon.

## Motives questioned

Were the implications not so serious, Forrest's pretended objectivity might be found ludicrous. Example: "Hussein has said that a shared Jerusalem is synonymous with peace — and he is sincere." Useless, I suppose, to remind Forrest that it was the expulsion of Jews by Jordan, and its refusal to abide by the terms of the Israeli-Jordan Armistice agreement that permitted Israel access to certain institutions and holy places in and around the Old City, that created a divided city. Or of Jordan's subsequent desecration of holy places, as compared with the Jerusalem of today in which religious sites are sanctified and open to all. Such a total disregard of facts raises serious questions as to the true motives of the author and his publisher. If the common aspirations of so many Jews and Arabs to truly live in peace with each other were realized, Forrest would lose his raison d'être and his soapbox, as far as the Middle East is concerned.

Nobody in Israel questions the right of any self-proclaimed expert to make his contribution to "peace," be it ever so gratuitous. Yet one cannot help wondering how a book written by an Israeli advising English and French Canadians how to resolve their differences would be received in Canada.

"Somehow hating, with all its destructiveness," asserts Forrest, "gives some dignity and strength to those who hate." A rather strange observation from one who is supposedly a follower of the man who urged us to love our enemies. That the spirit of ecumenism has not yet sifted through to this churchedom is lamentable, but clearly his posture has neither dignity nor, fortunately, any strength.

# The Hebrew-printing art

THESE two companion books contribute a great deal to our knowledge of the early history of Hebrew printing. It is a fascinating history, and one of the important episodes in printing generally. Only one completely involved in early Jewish books and manuscripts as is Dr. Meir Benayahu, Director of the Ben-Zvi Institute, could succeed in unravelling the intricate details, the unsolved problems and the special character of Hebrew printing in Renaissance Italy.

Venice was the centre of printing generally, and so of Hebrew printing, as well. Jews, however, could not set up printing establishments there, so that we find non-Jewish houses like Bomberg, Justinian and Bradigan connected with the most important printing of Hebrew books in Italy. When the Talmud was burned and the printing of Hebrew books banned in Venice in 1558-54, Hebrew printing went over to Cremona, then under the rule of Philip V of Spain (the Talmud was not burned there until 1559). Vincenzo Conti is the important name in connection with Cremona. He stamped new Hebrew letters, where heretofore letters were usually taken over from printing houses to printing houses. Many of the books of Cremona, however, were simply reprints of books published in Venice, and without acknowledgment.

Although Jewish publishing houses were not permitted in Venice, we do find them in Ferrara, for example, in 1551. Part of the story of Jewish printing in Cremona revolves around Rabbi Joseph Ottenberg, who set up a press in the nearby town of Riva di Trento.

Yet the story of printing itself is only incidental to Dr. Benayahu's main purpose in these books. He is interested more in the problems which surrounded the "soul" or "spiritual" aspect of a book than in those of its material creation. How could a writer or publisher in Renaissance Italy protect himself against the same book being published soon afterwards by a competitor? Why did one need authorization to print a book? How heavy was the hand of the secular authorities, and even more of the Church, in all matters pertaining to Hebrew books? Was censorship of Hebrew books an internal matter as well as external?

Although others have written before on various aspects of Hebrew book printing in Italy, especially the late Isiah Sonne, no one has paid as much attention to detail as has Dr. Benayahu. He studies every individual book which saw publication in whatever place and whatever period. Yet all this particularization is surprisingly refreshing. For Hebrew bibliography today, as Benayahu so rightly points out, has often degenerated into a simple alphabetical listing of the name of the book, place and date of publication.

We learn, thus, how authorizations ("haskamot") developed and of the different types of "haskamot." Dr. Benayahu writes of the history

of Hebrew title pages. All this is made extra clear by an abundance of facsimile reproductions covering the greatest variety of types of books.

"Copyright" in Renaissance Italy was a little different than what it is today. It was something given in advance of publication. In his way the Venetian Senate could control publication and printing in general. It could happen, therefore, that many a book could be "copyrighted" but never actually published.

The first copyrighted book (non-Jewish) was published in Venice in 1492. Bomberg asked for copyright privileges in 1515 for his proposed publication of a Hebrew Bible with commentaries. At the same time he asked for equivalent protection from the Pope, which would enable him to sell the book among Christians, as well. It was not long afterwards that the custom spread of seeking "authorization from rabbis as well, and the first *haskama* dates from 1517, in Rome.

Dr. Benayahu also deals with side controversies which arose at the time in connection with Hebrew book printing. Thus, learned rabbis disputed whether one could pray by non-Jews.

Israel has become the true centre for the study of the history of Hebrew books. Dr. Benayahu's contributions have indeed added extra dimensions to this study.

One sometimes wonders to what extent the knowledge of "facts" really affects people's perception of situations, and to what extent most people are really concerned about the "facts." In the recent discussions of Amos Elon's "The Israelis," for example, those who have criticized the book on the grounds that it omits many facts and presents others out of context have often been told that this doesn't really matter, that what really matters is the book's "broad sweep of ideas."

Well, I don't know how one can present or obtain a valid "broad sweep of ideas" unless it is based on a reasonably comprehensive and accurate brief of facts, and those for whom the facts of a case do matter will find in the pocket-sized, illustrated booklet under review an excellent comprehensive outline of the history of Eretz Yisrael. The chapters of this booklet, which is intended — in the words of the preface — "to serve mainly as a handbook and reference book for those persons who need the essential facts briefly and quickly," deal with The Land and the People; A Dialogue (Arabic-Jewish) Which Failed; The Establish-

ment of the State of Israel; Egypt and Israel; Jordan and Israel; Jerusalem; Palestine and the Palestinians; The Refugee Problem; The Israel-Administered Territories; Syria, Lebanon and Israel; Russia and the Middle East; Arab Hate Propaganda; Settlement Discussions.

The booklet contains a number of excellently produced maps and tables, and a selected — perhaps too selected — bibliography. Here, perhaps, is the booklet's only real shortcoming: insufficient bibliography. If I know that no selection will please everybody, but the reading list might have been supplemented at least by using the blank page opposite page 206 on which the four-page bibliography begins.

But altogether a booklet that should be in the possession of everyone to whom the facts about the Jewish People's history in this land and about Israel's case do matter. It should be translated into Hebrew, so that it might be on the reference shelf of every Israeli home, organizational and institutional library, and into all other languages.

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ISRAEL AND THE ARABS: A Handbook of Basic Information by Julian J. Landau. Jerusalem, Israel Communications. 216pp.

Reviewed by Moshe Kohn

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# Beware of the printer

ONE Passover night during the 20-year seclusion of Rabbi Menachem Mendel Morgenstern, the Kotlik Rebbe (1787-1859), his sons were waiting for him to put in his appearance, as was his custom, for the recitation of the passage "Pour out Thy wrath on the nations that have despised thee before the open front door. Suddenly he appeared in the doorway of his study and hurried at those seated at the table:

"This Rebbe has already 'poured' — if not through this door then through another door. The printer prints — and they get it into his mind to print something else, something else is what they would recite — all according to the printer's whim."

RABBI Mendel said: "Be a man. Pharaoh was a man. In our time, if someone gets hit with as much as half a plague he immediately starts sobbing: 'God is just!' Pharaoh suffered many plagues and remained a man."

RABBI Mendel said: "If the matter of leavened foodstuffs during Passover is such a grave one, and so much care must be taken to prevent the matsot from leavening (through accidental contact with liquids, etc.), then why did not the Sages also forbid matsot altogether? But that is not the way of service of God. People should eat what they are permitted, but they should take care that nothing happens to cause the permitted to become forbidden."

1914. NU VAR DET 1914 by Eyvind Johnson. Translated from the Swedish by Mary Sandbach. London, Adam Books. 127 pp. 21s.

Reviewed by Lois Bar Yaacov

HOW long ago is 1914? Surprisingly enough, it seems it's nearly 60 years. To me it is a part of my own history, the history of my times, it such a limited concept can have any meaning.

But what can it possibly mean to Per Olov Enquist, who wrote a survey of contemporary Swedish literature in a recent edition of the "Times Literary Supplement" devoted to "Scandinavian Writing Today." Enquist, who is described as having been born in 1894, is a very angry and ironic young man. He tells us that "through an eternity of Social Democratic Government, Sweden has all the time been supporting, irrigating, manuring and cultivating an extremely limited, respectable and exclusive type of art, intended for little groups of the elite, and... meanwhile the mass of the workers, who in election after election have returned the Social Democrats to power, have been culturally starved."

If one would like a short-hand elucidation of the difference between cultural starvation and real starvation, and perhaps a hint as to why the culturally-starved Swedish workers keep on dully returning their Social Democratic government to power, this little book (actually the first volume of a tetralogy called "Romanen om Olof") will serve as an excellent introduction. It is the fictionalized, semi-autobiographical account of the childhood of its author, Eyvind Johnson, who was born in 1900 in a small village north of the Arctic Circle, and who became, after a bitter and difficult childhood, one of the major Swedish writers of this century.

Olof, the hero of his novel, like himself, began work after a minimal education, at the age of 14, in a logging camp where it was a weekly, sometimes nightly occurrence for one of the men to slip and disappear among "a completely insane, meaningless, overpowering accumulation of timber." Johnson's descriptions of a proletarian society existing on the borderline of starvation, where whole families were blighted and wiped out by endemic tuberculosis, where men worked 11-hour night shifts during the long, light northern nights for a shilling a week, seems almost as remote from contemporary Sweden as their elder ancestors, the Vikings.

The writing throughout this slender volume is simple, direct, and

lucid. There is no straining for effect. There is no need. Johnson's child's eyes looked straight at the scenes he saw and reported them back again with a child's simplicity, but the terrible of all-permeating blight and death were everywhere around him.

And gentleness and hope, too. Nowhere in this book do we find the kind of aggressive, self-destructive hatred which pervades so much of modern literature. Johnson's portrait of the poor loggers is seen from the inside: while it records their brutality, their limitedness, it does not fail to pay regard to their basic human decency, their manliness, their dreams. Now he he above mentioned that sometimes wealthy people, too, were kind.

I can understand the frustration of younger Swedish writers, trapped in their golden towers, who feel cut off from these terrible mangle, art-provoking sources of proletarian literature. They travel intellectually, like impotent voyeurs, around the proletarian world, searching for real experiences, and pour forth their indignation in schematic tracts against imperialism, racism, reaction, etc. But the true voice "of the long dead boy" never "comes singing alive in their veins."

11,000 in 'Who's Who'

THE third edition of "Who's Who in World Jewry," containing more than 11,000 biographies, has just been published in Israel by Pitman Publishing Corporation (Israel) Ltd., which is a partnership of Pitman of New York and the Histadrut.

This volume differs from the two earlier editions in that it was edited and printed entirely in Israel. The first two editions were produced in the U.S. in 1955 and 1965. The Editor of all three editions has been Dr. Yitzhak J. Carmin Karpman, of Tel Aviv.

The bulk of the subjects are from Israel and the U.S. But they also include Jews from all countries except the Soviet Union and the Arab lands. No attempt was made to gain information from the latter two areas.

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ny, they also vividly reveal the exact use of a word. "Eechah" which is a rather strong expletive of disgust than the mild "foof" or "fooga," is more easily turned into an adjective and, unlike "foof," can also do service as noun, is accurately illustrated thus: "That eechah pulls out two eechah bananas from his pocket and starts eating. But the way he ate — eechah! Enough to make you puke."

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Curiously enough, it is foreign words in particular that come in for that treatment. Funny neutral derogatory connotation abroad: Hebrew has a perfectly good word for "documents," "le'udot," to which no slur whatever is attached; "le'udot" only become "documentim" when, say, a man pulls them out to prove what a big shot he used to be once upon a time.

Slang also takes perfectly innocuous words and colours them by their position in a sentence. The Yiddish "olchet mir a—" (also) which is "gam-ken" in Hebrew, turns a positive into a negative when placed in front of a word: "gam-ken ben-adam" ("olchet mir a mensch"); when it follows a negative appellation, it emphasizes it: "idiot ehad gam-ken!"

Yiddish is altogether one of the three main language sources for Hebrew slang. The other two are Arabic and English. Rare, but lovely, is a mixture of the two, like the Arabic-Yiddish *shu/it-gashem*, each word apart meaning "have you seen," together meaning "have you ever?" Unlike Yiddish and Arabic, English expressions, incorporated whole, may have a definite snob value. An Israeli society lady raving about a concert or a certain place abroad, will use "it's a must" or, more likely, "eetas must." The same lady, when addressed by a friend with "don't tell me you got an invitation to the President's garden-party," may well come back with "Yool-bee-sooprioz!"

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# Hebrew as she is spoke

MILLOM OLAMI LE'VRIT MUDUBERET עולמי לבריית מודברת (A Universal — or Great or Terrific — Dictionary of Colloquial Hebrew) by Dahn Ben-Amotz and Netiva Ben-Yehuda. Bat-Yam, Lewin-Epstein. 250 pp. Illustrated. IL18.

Reviewed by Miriam Arad

IN their preface to this dictionary, entitled "Excuses and Apologies," the authors define their purpose as "giving roof and shelter to the illegitimate spawn of the Hebrew Language... Without asking anyone's permission, we have applied the linguistic Law of Return to all words and idioms that have come to settle among us, whatever their origin, nation, race, colour, educational or moral value..."

The authors of this merry collection of wafers are quite famous, if not exactly for distinguished lexicographical achievements: Netiva Ben-Yehuda is best known in this country as a legendary War-of-Independence Amazon "fighteress" (in Hebrew); Dahn Ben-Amotz is (a controversial) journalist, writer, radio and T.V. personality, and exponent of Sabra humour (which does exist).

This is, of course, primarily a dictionary of slang, and slang is a notorious debunker. Even where it does not invent new words, it uses old ones with new, often ironic implications, occasionally even signifying the precise opposite of the original sense, e.g., "volunteer" which in the Hebrew slangy sense means "to give oneself up." Another and more famous example of a word's fall from grace is "tsiyonut," which has come so low as to mean mere preaching: "After the doctor examined me he began to lecture me *tsiyonut*. Why do I smoke, why don't I eat regular..."

Foreign words

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Workman on scaffolding in Holy Sepulchre, with rotunda above him.



A restored double column lies against wall of the edifice of the Holy Sepulchre, still encased in 19th-century masking.

# RESTORATION HOLY SEPULCHRE

For the first time in decades, Christian pilgrims visiting the church of the Holy Sepulchre this Easter will be able to see much of the structure's former glory restored. This is the product of 10 years of intensive work, the results of which are described by GABRIELLA ROSENTHAL.

AFTER ten years of intensive work, the restoration of Jerusalem's great Christian shrine, the Church of the Holy Sepulchre, is entering its final stages. For over a century and a half, the beauties of the cathedral marking the final stages of the life of Jesus — the last Stations of the Cross, the Passion and the Resurrection — have been hidden behind the crude repairs carried out after a devastating fire. For nearly forty years, the entire fabric has been encased in the unsightly scaffolding that was required to prevent the building from collapsing altogether.

While much still remains to be done, pilgrims this Easter can see the Holy Sepulchre once again approaching its ancient splendour.

TODAY, one of the loveliest Romanesque churches of its age, unique in its significance and conception, stands again essentially as it stood when its consecration in 1149 marked the high point of the festivities of the jubilee of the Crusader Kingdom of Jerusalem.

ing of the church. But the funds of the Christian community were limited and despite the generosity of the Byzantine Emperor Monomachos, anything like the former grandiose buildings could no longer be envisaged. By 1048 the new rotunda was completed. Several small individual chapels were built above the other Holy Places — Golgotha or Calvary, the scene of the Crucifixion; St. Helena's Chapel; and the Grotto of the finding of the Cross.

The Crusaders decided to re-erect these sanctuaries under the single roof — an unusual and very complex problem which was superbly solved by 12th-century architects from southern France.

In 1808, the church was ravaged by a fire that damaged it so severely that, in order to keep it standing at all, the columns and arched galleries, as well as parts of the walls, were encased in crude, stone maskings. But in the 20th century the spectre of collapse loomed again. In the 'fifties, it became apparent that for all the scaffolding and shoring of the facade and the interior, which had been put up in the 'thirties, the building was doomed unless fundamental repairs were undertaken soon.

Staggering problems  
The difficulties were staggering indeed. Quite apart from the cost the repair would have to be carried out in a restricted area hemmed in by buildings and bazaars. Moreover, the legal situation was almost inextricably complicated. Three communities have major rights in the building — the Greeks, Roman Catholics and Armenians. Those rights extend to ownership of each wall, pillar, lamp, decoration, and even to the number of candles allowed. They also cover matters of maintenance and repair. There is a pillar in the rotunda of which one half is owned by the Greek the other by the Armen-

ian Church, the "border" describing a zigzag-line. All these rights have been most jealously guarded for centuries. Since the respective areas often overlap and are sometimes shared, and the communities have rarely been in accord, it has never been possible to undertake renovations on a comprehensive scale.

At long last even this massive hurdle was overcome, and in 1960 a triumvirate of distinguished architect-archaeologists was formed: Professor Orianos for the Greeks, since retired and succeeded by Professors Salomonides and Marinatos; Professor Utidjan for the Armenians and Professor Trouvelot for the Roman Catholics. Since they all live abroad, and most in Jerusalem only once or twice a year, they appointed a "Common Technical Bureau" of three local representatives to direct and supervise the work. No commercial building enterprise is employed.

The Coptic Church, which also has some property in the Church did not join the project, since some of its claims and rights have not yet been decided. This is why, for instance, the left wall of the entrance hall and the adjoining corner of the southern transept are still in their old, dilapidated condition.

Moving stones  
For the transport of the stones only the most primitive methods could be used inside the city. On the site itself, the use of cranes and hydraulic winches was not possible, nor could lorries pass through the narrow approach lanes. It was necessary to resort to low handcarts. The entrance gate to the church compound was enlarged as much as possible, but even so only a few centimetres are left on either side when the largest pieces of

masonry pass through. The port has to take place at night for it can take up to 48 hours to get a pillar or a large pedestal from the Jaffa port to the building site, a distance of less than a kilometre.

But before cutting the stones, each and every stone of the building had to be protected. This was easy enough in the area that still stood more or less intact; in the far greater part of the building, strong scaffolding had to be installed around each tiny area. The maskings were then carefully removed and the stones underneath were exposed. Those that were found badly damaged by the fire were injected with a special cement mixture; and those that were irreparable were removed, to be exactly duplicated and replaced.

Highly-skilled artisans from Jerusalem, Bethlehem and Beit Jala, as well as from Greece and Armenia, meticulously reassembled the delicate bands of carved stones and the splendid capitals belonging to several periods. Besides the contemporary ones, the Crusader made use of Byzantine and Ummayyad capitals. Seven of them came from the time of the Mosque, which at the time of the building had become the mosque of the Knights Templars. The Knights dismantled eight of the 15 aisles of the sanctuary and used the stones for other purposes.

As the supporting walls and shorings came down, one by one, the scaffolding was removed and the lovely cloistered galleries were again revealed.

Here and there a side chapel is still awaiting restoration, but in large, after ten years of work, and the solving of seemingly unsurmountable problems at every step, the Crusader Church has been restored.

## Ted Hughes Creates again

If you can imagine the grim vision of "Crow," combined with the rather terrible fancifulness of the moon-creatures in "Earth Owl," you get an idea of what Ted Hughes has done in a very serious, very funny book of stories called HOW THE WIALE BECAME (Penguin, 108 pp., 80p., drawings by George Adamson). Like "Crow," this is a story of Creation, but its point is rather self-creation, because it seems that in the beginning, "all the creatures were pretty much alike. They had no idea what they were going to become. Some wanted to become lions, some wanted to become lions, some wanted to become lions — and by and by, sure enough, they began to turn into lions."

Becoming yourself obviously needs greater vision and a more steadfast sense of purpose than merely being made — sure enough, the worst vacillators need a committee to help them. Hence you get the story "How the Hyena Became," which really is a parable about the real thing and the intention, because Hyena was actually a Wild-Dog-Becomer who instead of becoming himself copied Leopard-Becomer in everything he did, studying him, practising his walk, his crouch and his pounce, and ended up neither Wild Dog nor Leopard, but the wretched Leopard-Follower that he is. The story, by the way, reminds one of Hughes' BBC programme for children collected in "Poetry in the Making" (London, Faber and Faber), in which he warns about using other people's ideas in one's own writing:

"It is like food, you do not need to chew. But it is fatal because you are no longer using your own excitement, your own experience and interest..." Basically these are all parables or fables, but they can be read by very young children even without being quite understood, then reread over the years with growing insight into their meaning. Certainly even six-year-olds can enjoy the marvellously funny story about Cat, who, among all the busily becoming creatures, seemed to be getting nowhere — Recommended, need I say it, that is, all day he was just happily



Ted Hughes — becoming

idle, and at night he played the violin. Naturally the other creatures didn't like this at all: "They saw no use in his music, it made no food, it built no nest... He's a bad example," said Beaver... So the creatures of the wood formed a Committee to persuade Cat to take a job," and how Cat gets out of that makes one of the happiest stories of the book.

The same age will also love the story of the Donkey who "hated the thought of becoming any single creature... he wanted to become all creatures together," and consequently "used to practise them all in turn," lioning and eagling and bullying and shouting, "I'm going to be a Lionocerangoutangadinf." Well, no good can come of such doings, but it takes poor Donkey a lot to learn that.

It may need greater maturity to grasp the quite frightening story of Owl's war on the birds, or of the making of Bee — conceived in the darkness of a demon's tears but escaping to light and sweetness to draw the demonic sadness to him. Recommended, need I say it, whether you have children or not.

## Billie's teaching and a Jewish story

HILLARY teaching, "If I am not for myself, who will be for me; and if I am only for myself, what am I; and if not now, when?" is applied to a Jewish picture book called THE KING'S FOUNTAIN by Lloyd Alexander (New York, E.P. Dutton, 30 pp., \$5.95, illustrated by Ezra Jack Keats). It tells the story of a king who wanted to build a fountain in his palace garden, thus depriving the city of all its water. A poor citizen tries to find someone among the city's great and worthy to go and dislodge the king, and when he fails, gathers courage and goes himself. This is a beautiful book, with its pictures dramatic with great flaring reds, flaring yellows and stark blacks in big blot and splash and smears of paint; beautiful and a wee bit unencyclopediaic.

ANOTHER very Jewish story (how fashionable we are!) is told in THE PAIR OF SHOES by Allie Glasgow (New York, Dial Press, 44 pp., \$4.95, illustrated by Symeon Shimin). It tells of a poor family with one cow, one ramover, and one pair of shoes between them, and a crippled father who may appear rather unsympathetic to young readers. Unable to provide for his family, he spends his days praying and studying, and declares: "The ways of the Lord are inscrutable. The accident which I thought would ruin my life has given to me my greatest joy. It took from me the use of my legs, but it gave to me my holy books."

Which sentiment put me off, though the story goes on to make the point that true wisdom and maturity are not achieved through material possessions and outward trappings, nor learned from books. It is a good point, it is even a good story, though I wonder if the narrative has to be quite so depressing to make it. The depressing effect is aggravated by the pictures of children looking as though they had just come out of a concentration camp, executed in a dry academic manner by a well-known artist.

## Bird-watcher meets egg-collector

WHEN a bird-watcher (and protector) meets an egg-collector, the latter as good as the arch-fiend from the former's viewpoint, the sparks will fly, and how merrily and excitedly do they fly when it is Arthur Ransome who arranges the meeting: GREAT NORTHERN? (Penguin, 361 pp., 86p., drawings by the author). This egg-collector is a "dogmudgenously brute" together and he would go and actually take the Great Northern Diver's eggs from their nest! The Great Northern's which has never been known to nest in the British Isles before! Only he hasn't reckoned with our eight heroes who, like true-blue Ransome children, have been spending their holidays on a boat, and who are aware of his dastardly plans. The plot thickens like pea-soup when it appears that the egg-thief is the novel culminates in a tense and very mixed-up pursuit, and only the reader still knows where everybody is, whom he is chasing or being chased by, and why. Apart from birding and nesting lore, there are of course plenty of boating technicalities like "We've got a good depth and a good bottom and plenty of room to swing," a magnificent phrase that means they've found a good place to cast anchor despite the fog. It is one of the pleasures of reading an expert author like Ransome: after you have finished one of his books you feel you could handle a boat, or distinguish between a Black-throated and a Great Northern Diver any day.

## Lord guinea-pig

ONE small guinea-pig lords it over THE TALES OF OLGA Da POLGA (Penguin, 128 pp., 20p., drawings by Haas Helweg). She is the latest brainchild of Michael Bond and a successor to his famous bear Paddington, and though as vain as her predecessor and as greedy, she will no doubt take the 6-9 crowd by storm as fast as he did. How she is noticed by some Sawdust People — a name which makes the true point that all humans are good for, from a guinea pig's eye view, is supplying food and changing sawdust — how she meets Noel the cat, Fungio the hedgehog and Graham the tortoise, how she tells them some very tall tales, and how she sets a rumour going with such more is told here in the familiar Bond manner. Being, like the author, a Sawdust Person myself, I confirm that guinea pigs are just as sweet and greedy as Olga, and quite as brainless.

## Baby from Loch Ness

ANOTHER mild little story for the same age is A GIFT FROM WINKLESBA by Helen Cresswell (Penguin, 74 pp., 20p., drawings by Janina Ede). The best thing about it is its protagonist: a creature of fantasy, it looks like a cross between a seal and a cute baby Loch dragon, but is in fact a baby Loch Ness Monster. Nice, though after the invention of such a creature to begin with, I would have expected more imagination in the recounting of its life and times.

## Restoring sense to a world ridden by fear

If you have read Petar Dickin's son's "Weathermonger," you will be familiar with the England where people have turned against machines — anything from nuclear reactors to electric razors — and where anybody who dares use one is hunted for a witch. Perhaps originating with the anti-pollution people, the back-to-nature movement is still in full swing in the same author's WEATHERMONGER (Penguin, 198 pp., 25p., drawings by Robert Hales). Like its predecessor, it again has two children as the heroes who try to restore some sense to this fear-ridden world by their personal rebellion. "Weathermonger" is rather grimmer stuff than "The Weathermonger" and less fun, though it is still a suspense story with a true thriller-hero; both kind and clever, ready with the most ingenious solutions to the most impossible problems. It is the atmosphere of suspicion created by witch-hunts of any sort, how they seem to make some people all-powerful and hence natural-ly loth to listen to the reason that says there are no witches. Anyway, as the story convincingly shows, if you believe in witches, there are. For 10 and up.

## The weekly Tora Portion

PARSHAT DARSAGVIA VIMATYAKATA (The Weekly Sidra and Haftara) by Felvel Meltzer. Jerusalem, Khyat Edeh, 374 pp.  
GEMAS FROM THE FOUNTAIN by Nehama Rabinowitz. Foreword by Moshe Yehuda Untermyer. Jerusalem-New York, Feldheim, 220 pp. \$6.

Reviewed by S. M. Lehrman

PROFESSOR Meltzer's talks on the weekly Sidra and Haftara appeal more in the mind than to the emotions. He adopts a philosophical approach in his effort to make the weekly Tora Portions relevant to us. He has no difficulty in proving that the Bible is the history of our times, written thousands of years in advance, and that the Bible is the most human of books perhaps precisely because it is the most Divine. Because of this approach "from an eternal aspect," each psige enlightens with fresh ideas and deeper understanding of the recorded text.



Rabbanit NEHAMA RABINOWITZ

One of the chief features of the book — dedicated to Prof. Meltzer by the World Bible Society on the 50th anniversary of his arrival in Eretz Yisrael — is that he goes out of his way to prove the direct and deliberate links which have been forged by the formulators of our Sabbath and festival liturgies between the weekly Sidra (Tora Portion) and its accompanying Haftara (Prophetic Portion). Occasionally, he had to employ vast ingenuity and his mastery of Hebrew and biblical scholarship in order to make this link more obvious, but, as proved by his broadcasts and lectures, he is a skilful advocate of the Tora.

The book deserves wide circulation — but a new, more carefully edited version should be prepared, one from which repetitiveness will be removed, in which a title will be provided to each Sidra and Haftara, indicating the main theme; and last, but not least, in which Prof. Meltzer's talk on Numbers and Deuteronomy will be raised to the high level of those on the first three books of the Bible.

MRS. Rabinowitz's book is distinguished by lucidity and sincerity. Readers will endorse the opinion of Israel's Chief Rabbi, expressed in his Foreword, that these heart-to-heart talks richly deserve publication because they will draw many nearer to the Jewish way of life. All the discourses sparkle with gems of thought and ethical maxims. Read over again and again, the book will prove a shield against negative thinking and half digested views on Jewish traditional beliefs.

Mrs. Rabinowitz received her early education in Jerusalem's Lenel School, and after spending many years in South Africa (1939-1960), where her late husband served as Rabbi, she returned to Israel. This book should find a place on our book-shelves and be read during the peaceful hours of Shabbat. In our own times, especially, the stimulation of Torah teachings is essential in the education of our youth.

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The author **JEANNETTE LANDER** will read from her novel **EIN SOMMER IN DER WOCHE DER ITKE K.**  
**IN JERUSALEM**  
Beit Hillel 4 Rehov Balfour  
**Sunday, March 12, 1972**  
(Please pay attention to the new date)

**IN HAIFA**  
Beit Rothschilil Small Theatre Central Carmel  
**Wednesday, March 15, 1972**  
The reading and discussions will be in German at 8.30 p.m.  
Entrance free

**Deutsche Botschaft Kulturzentrum**  
**DR. RUDOLPH EKKEHART** will lecture on **What is the German's Fatherland?**  
Nationalism in Germany — past and present  
**Wednesday, March 15, 1972 8.30 p.m.**  
and **Sunday, March 19, 1972 8.30 p.m.**  
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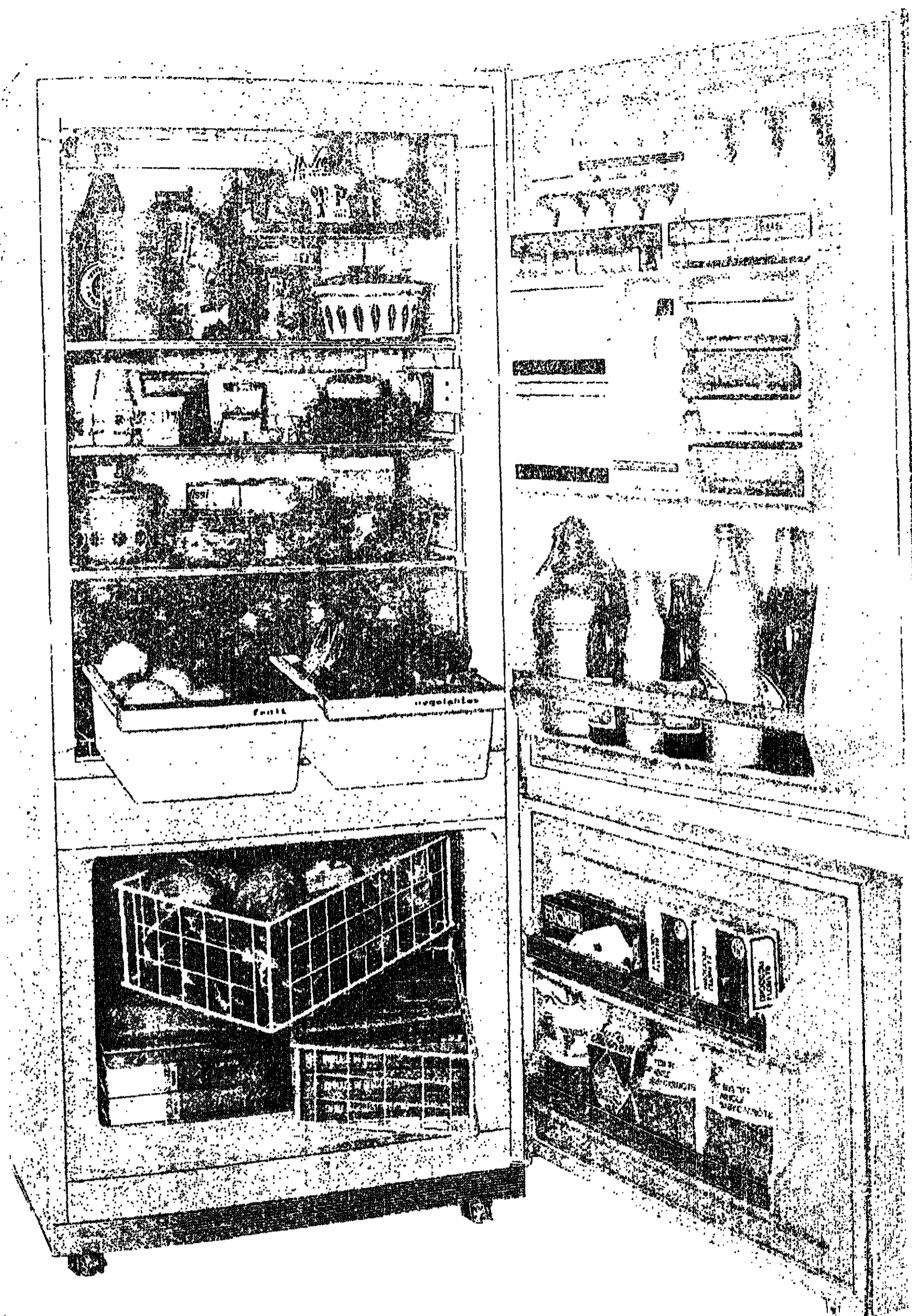
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# Fun at the dental clinic in Petah Tikva

By Lea Levavi

If your child is afraid of the dentist, move to Petah Tikva. For 15,000 elementary school children in that town, dentistry is almost painless.

The first thing which strikes you about the dental clinic is that it does not look much like one. Walls are painted in gay colours and pretty pictures, instead of frightening instruments, catch your eye. The universally-hated dentist's chair looks like a couch. You almost have no choice but to relax; especially since the chair has no arm rests to grip tensely. You have to lie back and you actually do lie back in this chair with your hands on your stomach or chest. Soft music plays in the background and a television-like device takes the patient's eyes and mind off the dentist.

A serious new departure in public health, the unusual dental clinic is part of a comprehensive programme in preventive medicine planned by the municipal medical department of Petah Tikva in collaboration with the Ministry of Health.

Children arrive here in complete classes, accompanied by their teacher. The class first goes into an ordinary classroom where the teacher conducts a lesson as if they had never left school. During the lesson, one of the dentists comes in to give a lecture on dental hygiene: a lecture which, for the older children, is a regular science lesson. But for the younger children, there are more basic questions. The dentist shows them a mirror and asks them what it is.

"A mirror," they answer in chorus. "And what do you think a dentist needs a mirror for?" To look at your teeth — it turns out. This, the dentist explains, is what he will do during the examination.

### Lessons

After the explanation, the first six or seven pupils leave the class to be examined. The rest of the class continues the lesson: a new group go for examination when the first group returns.

After the examinations, including

x-rays, those children who need treatment receive it while the rest continue their studies. But things do not always go like clockwork. Not all the children — despite the non-dentist's-office atmosphere — are brave. Some will not even sit in the treatment chair. But the dentists remain undaunted. Dr. G., D.M.D. (the doctors asked to be identified only by initials), supervisor of the clinic, explained: "If a child does not want to sit in the chair, we would never force him. We let him sit over here on a regular chair and we try to persuade him."

This writer, a confirmed coward in the dentist's chair, asked how this is done. "Look at this sharp instrument," Dr. G. said. "I'll show you on your fingernail how it feels." Sure enough, you don't feel a thing. "Well," he said triumphantly, "that's exactly how it feels on your tooth."

### Listening

What about children who are frightened by the sound of the drill? For that, too, there are imaginative solutions. One is to let the child listen to the drill while it is still far away from his mouth.

"It sounds almost like a fire engine," one little boy said. "That's right," the dentist answered. "And you know what else; it lets out water." If the child wishes, he can put earplugs in his ear and listen to a record instead of to the drill. But it still hurts a little and the little boy's hand goes up to signal "stop." The dentists have an agreement with the children to stop whenever the child signals that it hurts. The dentist stops immediately — otherwise, the child would lose faith and all would be lost.

Yet, if the dentist were to stop every second, the work would never get done. "Let's see if you can be brave and hold out till I count to five," the dentist suggested when he started drilling again. The boy met the challenge. At five, the dentist stopped drilling. "That wasn't so bad, was it? Let's see if you can hold out until ten this time."

"Sometimes it takes an hour to get a child to let you work," Dr.

G. said. In such cases, the child often has to be called back for a separate visit. Sometimes he does not come back and the school nurse has to be asked to contact his parents. Sometimes, however, a child consents to be treated when he comes with his class, after he sees that his classmates have come through it.

In the second treatment room, a slightly older boy was undergoing root canal work. He occasionally made sounds showing pain but he did not signal the dentist to stop. "Does it hurt?" I asked him when the dentist stopped for a moment. "It has to hurt," he replied. I turned to Dr. G. and asked if I could register as a patient. "Come to our school," the patient suggested. "If you are a pupil in our school you can come here."

Dental care to school children, explained Dr. E. — M.D., M.P.H., Petah Tikva's town doctor — is no novelty. Every Israeli municipality offers routine dental care to elementary school children. But usually the dentist comes to the school and is an unwelcome stranger "who hurts." The Petah Tikva clinic, started about three years ago, is designed to change the image of dentists and dentistry.

The importance of brushing teeth is emphasized in both class and individual contacts between dentists and children. Through "tablet tests" and "disclosing solutions" the dentist shows the child where he is slipping up in tooth care and how he can take better care of his teeth. But even that, said Dr. G., is not enough. "We do not know which tooth brush is the best for children. We want to do research to find out." The clinic also wants to do follow-up studies on children who finish elementary school and are no longer in the clinic's care.

### Novel project

One question which continually arose throughout my visit was "why Petah Tikva?" It would have seemed more likely that a larger municipality would undertake such a novel project. Dr. E. felt it was because Petah Tikva "has an awareness of public health needs." Yet no real answer was given. One unusual new piece of equipment is an ultra-sonic tooth-cleaning apparatus; another on order is a device which shows electronically how deep the dentist has gone into root canal work, avoiding the need for repeated X-rays. Again I asked "why Petah Tikva?" Dr. G. said the agents who made the equipment available "apparently feel our clinic is the right place for it."

The clinic — which is the only one of the many public health projects under Dr. E.'s direction — hopes to soon take in the town's 3,500 kindergarten children. Aged welfare recipients also can receive free dental care at the clinic. At the moment, there are two treatment rooms and an X-ray room. A special room for orthodonture is now being planned and it is hoped that a third treatment room can be set up in the future. The equipment for a treatment room will cost an estimated IL35,000, and the clinic spends about IL20,000 a year on medicines and equipment. Six dentists, each employed half-time, plus nurses and clerical help make up the clinic's staff.

"But all of this really is not so expensive when you realize how many people's teeth it can help protect."

Swinging on the status outside the Maternity Ward of the Hebrew University — Hadassah Medical Centre at Ein Karem, while papa goes visiting mamma and the newborn offspring. (Mike Goldberg photo)

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Swinging on the status outside the Maternity Ward of the Hebrew University — Hadassah Medical Centre at Ein Karem, while papa goes visiting mamma and the newborn offspring. (Mike Goldberg photo)

## WHAT THERE

The Greek Orthodox Church is the largest share in the building, including the central rotunda which is at present being repaired with marble slabs. Greece, recreating the ornament found under the century floor.

Recently, the staggering cost of the 60 crates of marble, like all levels on the floor, contributed to the church, contributed to the Ministry of Religious Affairs. His time between his work in the Ministry of Antiquities in Athens and his work in the Ministry of Religious Affairs is architect Athanaseos Karamanolis, youngest son of the Common Technical

### Armenian property

Armenian property includes the transept and the rotunda. On the transept, two doors and a window appear to lead to the rest of the walls. Each door has a miniature archway tucked into an inconspicuous corner, complete with a door, living quarters, and tiny kitchen. Glass windows are newly located under the Roman masonry, belong to the Temple of the Sepulchre and the order to eradicate the site.

Dr. Guregh Kapikian, Chief of the Technical Bureau, a former Armenian, Chief of the Armenian Secondary School, and headmaster of the Armenian art school, said the mosaics, the lamps in the transept, the staircases and the two chapels that are in the cross-vaulted rotunda afford a concise view of the vast but little-known Armenian art.

Restoring ornamental bands and columnheads in first floor gallery, which belongs to the Greek Orthodox. Note plaster model of column-head on floor at right.



The southern transept. Door is to the subterranean refectory of the Armenians. Between pillars and door is part of building belonging to Copts, who are not taking part in restoration.

FOR the last year the centre of activities has moved to the rotunda, the most heavily damaged part of the building, and so difficult to restore that no estimate can be given as to the date of its completion.

The probing of the first of the six ungainly square pillars revealed irreparably damaged. It is unlikely that a single one of the 12 columns that will eventually be "peeled" out of the maskings will be found intact. Curiously, the two double columns exposed so far have two superimposed heads. The 11th-century restorers built in a hurry — who could know when the favourable wind might turn again? — and used whatever was at hand.

"Even so," says Dominican Father Cousanon, professor of architecture, the Roman Catholic Bureau in Beirut, "they built beautifully. They had great style. Judging from some of the Crusader work in the transept, one might suspect that for a moment they were thinking of eliminating the rotunda entirely. Fortunately, they left it, as they left a tract of the colonnade of the same period in the northern perambulatory."

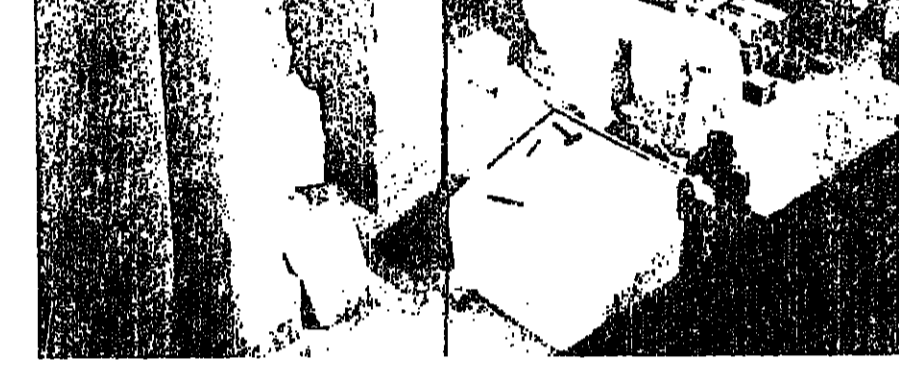
Altogether the rotunda is a fascinating place to visit, with the different phases of reconstruction all visible at the same time: some pillars are just being

probed, in others the walled-up column appears, a few are completely restored.

The dismantling of an old piece and the setting into position of a new one are tense and breathtaking operations. Sometimes the three master-foremen, Morel from France, Niklosos from Greece and Abu Aissa from e-Tur on the Mount of Olives, can be seen conferring together. Father Cousanon, unmistakably French with his genuine Basque beret and neat grey goatee, may be found inspecting a newly-cleared foundation or assisting in some delicate operation — almost every stone has its own problem. From the upper galleries Father Guregh comes down, in spite of all the dust and shavings, immaculate in his elegant blue cassock.

The lingua franca is Arabic, of which everyone connected with the building has picked up at least a good working knowledge; the members of the Technical Bureau use English and French.

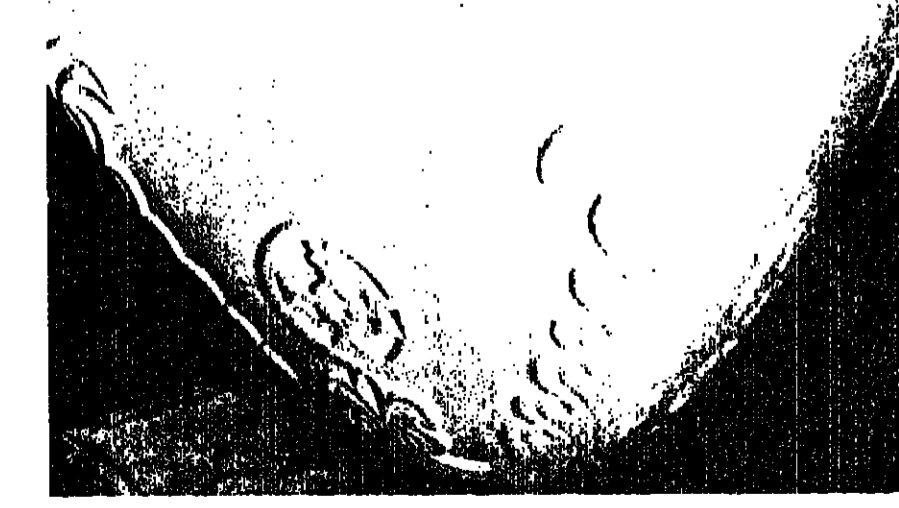
And all the while, worshippers come to pray, groups of tourists are guided through, prayers are held at their appointed hours, incense is burned, and candles lit, and except that a procession may have to step more gingerly along its prescribed path, the manifold religious life of one of Christianity's most sacred shrines goes on as it has done over the centuries.



View of the northern perambulatory. Note the slim columns of the monomachos reconstruction preserved behind the Crusader pillars. The boxes contain the marble paving stones for the Katholikon.



Mr. Morel, the French technical supervisor ("maitre de chantier") talks with Arab workman. In background, restored base and lower section of one of the rose-coloured twin-columns of the rotunda.



Mr. Morel, the French technical supervisor ("maitre de chantier") talks with Arab workman. In background, restored base and lower section of one of the rose-coloured twin-columns of the rotunda.

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PAGE EIGHTEEN      THE JERUSALEM POST MAGAZINE — FAMILY PAGE      FRIDAY, MARCH 10, 1972



At left, Burda's "Romantic Look" flashed at the waist and billowing at the bottom. Right, a pleated skirt with matching cravat topped off with solid-colored vest and beret make-up Burda's "Scottish Look."

## BURDA AND THE TROUBLE WITH FASHION SHOWS

**THE** trouble with fashion shows for the uninitiated is that you see so many different outfits that you tend to lose all sense of discrimination. On top of this the mannequins jiggle around the place like so many disjointed puppets, distracting one from the apparently serious task of evaluating the designers' art.

The show started off with models from Israeli boutiques, which were obviously chosen to show the Burda fashions which came later in the best possible light by comparison. Apart from one very appealing white pants suit with a diagonal zip, the less said about the Israeli designs the better.

Then came the first of the Burda models, and the difference was striking. Here was clothing of simple yet chic elegance, blending colours in exquisite taste.

I was personally very disappointed to see that the sew-it-yourself fashion magazine firmly set all its skirt lengths just above the knees. Like most men I'm all for the mini-

### The Man's View

Due to illnesses, the three-day march and various other calamities, the Women's Editor of *The Post* was forced to ask Economic Reporter David Lennon to step in and save the day by going to a fashion show given by the Burda fashion magazine at the new Moria Hotel which is due to open in Jerusalem shortly. Playing it safe he took his wife Haya along and here is their joint report on the Burda models for spring and summer.



skirt and believe that it is the best thing that happened to fashion since the bustle went out of favour.

A quick round of blazers (which Burda describes as "tops in fashion") and skirts in blue, white and red combinations for the daytime. Then on to the "Miss Burda" competition which is being organized to encourage more Israeli women to make their dresses from Burda patterns.

Four women, one accompanied by a small girl, paraded in the outfits which they had made themselves from the magazine's patterns. The mother and daughter combination was nice, but the deserved winner was a yellow bell-bottom pants suit, again featuring zips. The winner will now go on to participate in the national finals to be held in Netanya on April 8.

Then back to the professionals, with colour combinations of various shades of yellow and squares, such as a blazer again in one colour and a pleated skirt (pleats also appear to be in fashion) with squares

of different shades of yellow. The most striking of all the models in the whole show came next. A plain yellow shirt, a waistcoat featuring circles, a jacket with squares, and striped trousers blending a fantastic combination of red, yellow, white, dark green, blue and possibly other colours that we missaged. The whole effect was most interesting.

The models trotted along in various colour combinations, oranges, blacks and whites, pastel shades, and most of the outfits were very elegant. If some of them looked quite difficult for the housewife to make on her home sewing machine, as is intended.

The general trend in Burda's opinion is to have blazers, short men's style, waistcoats, and trouser suits this spring and summer. There were few dresses to be seen. We were also informed that the "shirt dress" will be the most useful dress this summer. The lovely shoes worn throughout the show were by Mira,

## Balenciaga: designer for royalty

MADRID (Reuter). — Cristobal Balenciaga, the man who dressed some of the world's most beautiful women but shunned all publicity, was buried last week in the tiny northern Spanish village of Guetaria where he was born in poverty 77 years ago.

He died in Valencia a week ago after two heart attacks.

The son of a fisherman and a seamstress, Balenciaga became one of the world's most successful and influential couturiers, taking his place beside Coco Chanel and Christian Dior.

Described as aloof and inaccessible, he remained completely unknown to the public and even to the vast majority of his customers, who included the Duchess of Windsor, Princess Grace of Monaco, and Mrs. Jacqueline Kennedy Onassis.

And he shunned the press, was hardly ever photographed and never attended his own shows.

Credited with originating the "little black dress," Balenciaga once explained that after a close friend was killed in the Spanish Civil War he swore he would never work in colourful fabrics. He relied thereafter on black, black and white, or black with dark earthtones, and just occasionally beige or yellow. His standard dress was black and simple, adorned with nothing more frivolous than a plain pearl collar.

Balenciaga began his extraordinary rags-to-riches career at the age of 12 when he turned out his first dress for a marquessa. He was smitten by the elegance and glamour of the Marquessa de Coas Torres who lived in a villa near his home.

Amused by the boy, the Marquessa consented when he asked if he would design a dress for her.

"No one can imagine the satisfaction I felt when I arrived at home the following Sunday with the dress," he wrote years later. "That was how I entered the world of fashion and high society."

Many years later he designed the wedding dress for the Marquessa's great-granddaughter, Queen Fabiola, when she married King Baudouin of Belgium.

By the time the Spanish Civil War broke out in 1936, Balenciaga had established himself in Madrid and in Sebastian. But when the fighting reached the north late that year he left Spain and established himself in Paris, where his early international reputation was made.

To gentle chiding of friends that he was excessively modest, the designer once replied, "I am neither a wise man nor a conquering general. My art speaks for itself."

Balenciaga retired four years ago not so much because of his age but because he said he did not want to work in ready-to-wear and dilute the miniskirt.

He came out of retirement last year to design the wedding gown worn by the daughter of General Franco, who she married Prince Alfonso de Borbon y Dampierre on March 8.



A dress woman reads a speech at the opening of the Wizo Club in Jat village.

## NEW WIZO CLUB

### The woman is the school of the people

Jerusalem Post Reporter

"THE woman and the mother are together the school of the people. If you instruct them correctly, you lay the foundations for a healthy people."

So goes an ancient Druse saying, and it was quoted last week at the official opening of a new Wizo club, devoted exclusively to the Druse women of Jat village in the Galilee.

The Jat Wizo Club operates three groups with a total of 47 women. A sewing instructress visits the village twice-weekly, instructing the village women in embroidery and regular sewing techniques. Additional courses shortly to be instituted will include Hebrew lessons and instruction in child care, hygiene, education and health: all the subjects selected by request of the women of Jat. Another Wizo club will shortly be opened in an additional Druse village: Beit Jan.



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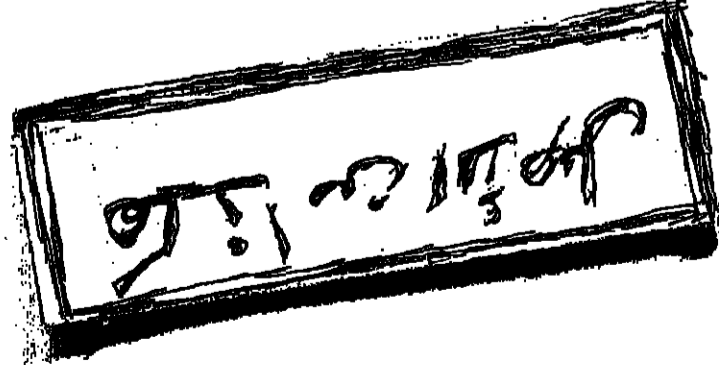
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Brief little girl smock from Yetsivot Yehudit is in blue polyester with red and white rick-rack trim. Centre: neat dresses go dining with open backs. Red, white and blue is the colour scheme in these two outfits, which feature midriff-revealing shirts in printed cotton topping white or scarlet pants.

By Catherine A. Rosenheimer Jerusalem Post Fashion Reporter

THE maxi is more or less out, the midi finished completely — thank goodness! Thus Ran Gottfried introduced the new Yetsivot Yehudit collection last week — all designed by his wife Judith. His enthusiasm at the return of the mini

in good time for the coming summer's fashions was well justified; included in the collection were lots and lots of little dresses and two-piece ideally suited for the long, hot summer months to come.

A few examples: a dress with white cotton jersey vest top, an applique on the bodice of a daisy head shape in blue and white polka-dot fabric, the same fabric repeated for the brief bias cut skirt of the dress; an A-line sailor collared dress in blue with white matelot collar outlined in red — demure at the front and with the back cut away down to the waist; also in the naval mood: a two-piece in red-and-white striped jersey with bare midriff, sailor-collared top and brief pleated skirt, both button-through: again with a cut-away back. The mini dresses include, of course, lots of smocks, in polka dots, in natural muslin with granny lace insets, in large-scale blue-and-white tablecloth checks — nicely cut with pleating or pintuck detailing on many of them.

Pants outfits include a nice short-sleeved one in crisp white rib textured polyester, the jacket well out with a diagonal zip in navy blue; another two-piece has red cotton pants with a sleeveless waistcoat in an effective red, white and blue anchor print. The maxi may be out completely where daytime wear is concerned: but for the evening it remains popular with the bare back décolleté giving it a subtly seductive appearance: barest back of all cut down as far as the limits of decency permit, was to be found in a long volle dress with a peacock feather print in tones of brown, amber and orange. The front of the dress could not have been more demure: a modest, rounded neckline edged with a rill, waisted and with a layered skirt; surprise element came in the barest of bare backs, criss-crossed with straps tied into a bow at the waistline.

Madras check cotton blazer tops a micro-mini pleated skirt in another Yetsivot Yehudit design.



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**Centre for problem children**  
Jerusalem Post Reporter

TEL AVIV. — The treasurer of the German Federation of Labour (D.G.B.), Alfonso la Pass, on Friday handed over to the Secretary-General of the Histadrut, Yitzhak Ben-Aharon, a contribution of 200,000 marks towards the establishment in Israel of community centres for problem children.

The ceremony was held at Beit Liessin, Omer, Eilat, the head of the social affairs section of the German Embassy, and Akiva Lewinski, director of the Peretz Naphthal Fund, as well as the treasurer of the Histadrut, Yehoshua Levy, were among those present.

# PESSAH DESSERT DISHES

By Molly Lyons Bar-David

**CHOLEM** Alechem tells a story of a Jewish schoolmaster finally getting home for Passover, with great anticipation of sitting among the cushions at the head of the table, like a king. En route he sent a telegram to his wife, and was promptly arrested at the station on arrival. His telegram read: "I have money. Prepare the kugel and kugel-ach. I am coming to rejoin." In Yiddish "kugel" means a baked or boiled pudding, and "kugelach" are individual little kugels — festival favorites. But in German they mean "cannon-ball" and "bullets."

**Passover Apple Kugel**  
4 large apples, 4 tablespoons su-

gar, 1 teaspoon cinnamon, juice of 1/2 lemon, 4 eggs separated, 1 1/2 tablespoons matzo meal, 1/2 cup chopped almonds.

Slice the apples thin and add the sugar, cinnamon, and lemon juice. Then add the egg yolks, well beaten, matzo meal and almonds. Beat the egg whites stiffly and fold in. Pour into a well-greased pan and bake in a moderate oven for about 45 minutes. (Serves 8).

**Citrus-Nut Kneisel**  
1 large orange, 1 large lemon, 4 eggs, 1/2 cup sugar, 4 tablespoons matzo meal, 6 tablespoons ground walnuts or pecan nuts.

Put the orange and lemon (with their skins on) into hot water. Bring to the boil. Drain, and change water to soften all the matzot. In a large bowl, repeat this process three times and then cook the fruit until tender. Cut the orange and lemon open and let them cool. Remove the seeds and then put the fruit (skin, rind, pulp and all) through a meat grinder. Beat the matzo meal and sugar and the egg whites with the nuts. The mixture should be foamy. Add the fruit. Put into a greased casserole and bake in a moderate oven for about 45 minutes. Serve hot or cold. (This is for 4, but if you wish you can double all the ingredients.)

Soak the matzot in 3/4 cup of the wine diluted with just enough water to soften all the matzot. In a buttered casserole put alternate layers of matzot, drizzled with melted margarine, and the raisins and nuts mixed, sprinkled with sugar and cinnamon. Put a layer of beaten egg white on top of the raisins and nuts. Continue in this way, using up all the matzot, fruit and nut mixture, and egg white, to the top of the casserole. Bake in a moderate oven for about half an hour, then pour on the remaining 3/4 cup of wine and return to the oven for a few minutes. Serve, if you wish with Apples Chateaux.

**Avocado Dessert**  
4 medium avocados, 8 tablespoons lemon juice, 4 tablespoons sugar, 3 tablespoons sour cream or parve cream, 1 tablespoon liqueur if desired.

Select ripe avocados, peel, seed and mash them up well or put them through a sieve. Add the lemon juice and sugar, and if you like add either one or both of the cream or liqueur. Mix very well and serve 1 cup.

**Apples Chateaux**  
8 whole peeled apples, 1 cinnamon stick, 1/2 cup sugar, about 1 cup of water, 2 cups dry white wine, juice and rind of 1/2 lemon, 1/2 cup of potato starch, sugar to taste, 3 beaten egg yolks.

Put the whole apples, with the cinnamon stick and sugar, in a saucepan and add enough water (about 1 cup) to cook the apples without making them mushy. Simmer about 20 minutes and remove the apples. To 1/2 cup of the apple liquid add the wine, lemon juice and rind, sugar to taste and add the potato starch. Mix well. Beat the yolks and stir in. Cook the sauce over very low heat, stirring until thick. Pour the sauce over the apples and serve hot or cold, either by itself or with the Matzo Kugel.

**Matzo Kugel in Wine**  
8 matzot, 1 1/2 cups rose wine, water as required, 8 tablespoons of melted margarine, 1/2 cup raisins, 1/2 cup walnuts or pecans or almonds, 1 cup pine nuts, 1 cup sugar, cinnamon, 6 egg whites stiffly beaten.

Put the whole apples, with the cinnamon stick and sugar, in a saucepan and add enough water (about 1 cup) to cook the apples without making them mushy. Simmer about 20 minutes and remove the apples. To 1/2 cup of the apple liquid add the wine, lemon juice and rind, sugar to taste and add the potato starch. Mix well. Beat the yolks and stir in. Cook the sauce over very low heat, stirring until thick. Pour the sauce over the apples and serve hot or cold, either by itself or with the Matzo Kugel.

## Wanted: English textbooks for immigrant children

Jerusalem Post Reporter

HAIFA. — An appeal for high-school textbooks in English for temporary use by immigrant children from English-speaking countries, to ease their transition into Hebrew, has been launched by the local branch of the Association of Americans and Canadians in Israel.

"The purpose of the appeal is to establish a 'parallel library' of modern textbooks which will help the pupils to prepare their lessons in English and to come to the classrooms prepared by a foreknowledge of what to expect in the various subjects and thus to be better able to follow instruction in Hebrew," Susan Levin of the AACI branch said this week.

was that the classroom frustration of the immigrant children was one of the reasons for the ultimate decision of 20 per cent of the newcomers to return to the U.S. or Canada.

"We would ask people who have such textbooks to bring them to the Moadon Ha'oleh at 124 Sderot 17, Haifa (Central Carmel) next to the supermarket every morning until 12:30," says Miss Levin. "But those who wish to help us in the absorption of the children and have no books could get such books from their relatives abroad, or contribute money for a library fund. On a bridge of English textbooks we'll enable thousands of children to cross more comfortably into the Hebrew language."

Textbooks of recent vintage and in good condition are needed in all subjects taught at high schools: mathematics, algebra, natural sciences, history, geography, literature and even English translations of the Bible. "The need becomes more urgent the older the pupils are, from the age of twelve upwards," she added.

At the national convention of the AACI on March 12 and 13 one of the points raised by its leaders

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